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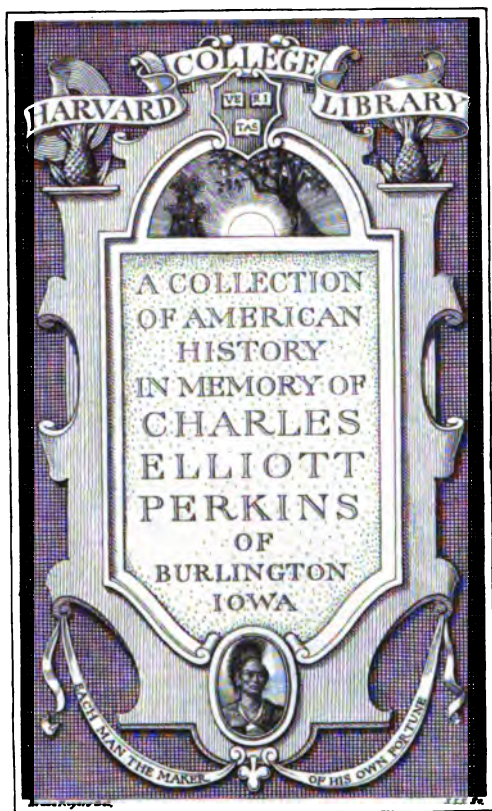
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THE GIFT OF HIS DAUGHTER
ALICE FORBES PERKINS HOOPER

Mr. E. H. Pearce

A MARVELOUS WORK AND A WONDER

*With Compliments of
the author*

THE GOSPEL RESTORED

D. Macgregor.



SECOND EDITION. 15th THOUSAND

BY

DANIEL MACGREGOR

**AN ELDER OF THE REORGANIZED CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS**

1911

For sale by Herald Publishing House, Lamoni, Iowa

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JUST A REMINDER.

Prefaces, as a rule, are not read, and we do not intend to bore the reader with any unaccepted matter.

Perhaps, however, we may be permitted to observe that to arrive at proper opinions concerning any doctrine or denomination it is but fair that we reserve our verdict until it is heard in its own behalf. Rendering a decision previous to this would result in deprivation to self of the information sought, and do injustice to the subject considered.

We are aware that time is valuable and that the sundry essential labors of life, engaging nearly all the attention, make it necessary that whatever time there be to spare should be devoted to the most important questions. It is that which we offer.

We come to you with a message from God.

The Almighty has spoken. He has brought forth that which will not only enlighten but bless in every conceivable way.

The message we bear is the fullness of the gospel of Jesus Christ. It has come freighted with facts and supplemented by the Spirit.

It is the Old Jerusalem Gospel restored.

We shall not here enter into any examination of the message; the body of the work will do that. We only make a plea for investigation.

In this investigation we trust that no unfair influences, gathered from the maelstrom of popular opinion, will affect the investigator; for, as a matter of fact, popular opinion has always been arrayed against the message and ministry of the Master. By its decree an Elijah was driven from the society of men to the haunts of the wildwood; Jeremiah was thrust into a miry pit, and Isaiah was sawn asunder; Peter was imprisoned, while Paul was persecuted wherever he preached; and the history of all entertaining that message may be summarized in the pathetic saying of the apostle:

"And others had trial of cruel mockings and scourging, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."—Hebrews 11: 36, 37.

Indeed, the very Author of that message was despised and rejected of men. The lash of slander and the rod of persecution fell upon him the very moment he undertook to correct the popular religious errors. And shall we, the professed followers of Him who hath said, "And ye shall be hated of all men for my name's sake," marvel if his work be misrepresented and his servants abused?

The world, in fact, was always miserably astray in passing upon the merits of divine truth, for "which one of the prophets have not your fathers persecuted," said Stephen, himself a martyr for the truth. They were not persecuted for any misdemeanor. No! but

because of the message they brought pointing out the errors existing, and directing to a higher and purer plane. And with such contempt did our Lord hold the opinion of the public that he did not hesitate to proclaim "woe unto you when all men speak well of you."

The court of public opinion is as fickle as it is faulty. One day it worshiped Paul in the language of the Lycaonians, "The gods are come down to us in the likeness of men." (Acts 14:11.) The next, it beat him into insensibility with stones, leaving him for dead upon the ground. At one time "all bare him (Christ) witness and wondered at the gracious words that proceeded out of his mouth," and scarcely had the echoes of his counsel died away when they "rose up and thrust him out of the city and led him to the brow of the hill that they might cast him down headlong." But truth was just as true when multitudes cried out, "Away with this man and release unto us Barabbas," as it was when thousands were ready to take him by force and make him king.

Freed, then, from these entangling influences, we do not hesitate to commit our case to the honest inquirer, knowing that the more searching the inquiry, the more confirmed will he be in the conclusion that it is the Lord's work, the fullness of the gospel restored.

THE KINGDOM OF GOD.

1. A REAL ORGANIZATION.

Reader, let me ask your nationality. Is it British, American, French, or what? There's something better than all these. It is to be a citizen of the kingdom of God.

Now don't turn away with the idea that we're going to talk about some imaginative, suppositious institution, existing only in the feelings of the heart. Far from it. We mean by the kingdom of God an actual, tangible organization, just as real as any earthly kingdom.

An erroneous idea popularly entertained is that the Kingdom of God is a kind of elastic, ethereal influence, existing nowhere in particular and yet everywhere in general.

They who hold thus, think to support their delusion by an appeal to the following passage: "The kingdom of God is within you."

A very casual reading of the context, however, reveals the fact that our Lord was addressing a race of proud patriots who were living in daily anticipation of the setting up of the throne of David, with his seed reigning thereon for ever and over all. Questioned by these people as to when this kingdom should appear, Jesus informed them that it was even then in existence and within the borders of Jewish dominions. This is borne out in the marginal reading where it says, "or among you."

It will not do to argue that "within you" should be narrowed down to the limited compass of the heart, else that would be charging these Jewish Pharisees with a possession of a celestial treasure which their life and conduct did not merit nor disclose.

The answer of our Lord greatly astonished his interrogators who had been traditioned to expect the advent of an imperious institution heralded by fire and flame, sword and scepter. The church of Christ appeared otherwise, for "the kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there!"—Luke 17: 20, 21. It did not announce its coming with a display of dignity, nor yet was it attended by a retinue of tinselled unrighteousness. This is evident from the lowly manner in which Christ, the king, made his way to earth, commencing his church, crying aloud, "The kingdom of heaven is at hand."

That the church of Christ partook of an organization is evident from the following:

I will build my church.—Matthew 16: 18.

Ye are the temple of God.—1 Corinthians 3: 9.

In whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together.—Ephesians 2: 21, 22.

Him [Christ] to be the head over all things to the church, which is his body.—Ephesians 1: 22, 23.

Now ye are the body of Christ and members in particular.—1 Corinthians 12: 27.

From whom the whole body fitly joined together and compacted.—Ephesians 4: 16.

2. NATURE OF THE ORGANIZATION.

An organization of a kingdom character must, in order to give it existence, possess certain fixed and indispensable features. 1. It must have subjects, citizens. 2. It must have a king, a ruler. 3. It must have officers, representatives of the king, to execute his laws and administer oaths of allegiance unto those who would become his subjects. 4. It must have laws for the preservation of order and protection of his citizens. 5. It must have a means of admittance whereby others desirous of becoming citizens of the kingdom may be duly admitted.

Each and all of these features are absolutely necessary to the maintenance of a kingdom. Do away with any and disorder begins. What could we do without the subjects? There would be little use for a king or anything else. It is necessary also to have laws protecting the citizen and holding the kingdom intact. Without them anarchy would ensue. Equally essential is it to have officers to execute those laws, for unless administered they are of no benefit. Then there must be some way of continuing the kingdom, else with the passing of the years it would dissolve with the deaths of its citizens. We must have a means of admitting foreigners who would desire to become citizens, hence an initiatory ordinance is necessary. The king, of course, representing the government, is the head of the kingdom, without which the body could not exist.

The kingdom of God has all these features. It has citizens, commonly called saints, made so not by canons and decrees, but by reason of their citizenship in the kingdom. This is their common name, by which they have ever been known.¹ The name Christian originated at Antioch and was used in derision by those not of the faith. It is found but thrice in all the Bible, while "saint" is referred to some ninety-nine times. Personally we prefer the appointed name rather than a nickname.

It has a king, Christ Jesus the Lord. It has officers, the duly appointed ministry of Christ, "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers."² Other officers mentioned are, deacons, elders, priests, bishops, severities,³ etc.

It is not intended that the foregoing list represents their relative importance, for as a matter of fact all are equally essential:

And the eye can not say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.—1 Corinthians 12: 21.

It has a law, "the perfect law of liberty," "converting the soul," the gospel of Jesus Christ. James 1: 25; Psalm 19: 7; Romans 1: 16, 17.

¹ Romans 1: 7; 1 Corinthians 1: 2; 14: 33; Colossians 1: 1, 26; Acts 9: 32; 26: 10; Psalm 50: 5.

² Ephesians 4: 11; Luke 6: 13; 1 Corinthians 12: 28; Acts 15: 32; 13: 1; 11: 28; 21: 8, 9; Amos 3: 7; Hosea 12: 13; Matthew 23: 34; Luke 11: 49.

³ Philippians 1: 1; 1 Timothy 3: 8; Titus 1: 5; Acts 14: 23; 15: 23; 20: 17; 1 Timothy 5: 1, 17, 19; Hebrews 3: 1; 5: 5, 6, 10; 1: 1; John 17: 18, 22; 20: 21; Luke 1: 13, 17; 1 Timothy 3: 1, 2; Titus 1: 7; Luke 10: 1, 17.

And lastly, it has a means of entrance, the ordinance of baptism, for "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3: 5.

What more then, need the kingdom of God have, in order to evidence an actual organized existence?

3. WHEN SET UP.

The kingdom of heaven was established in the days of Christ and the apostles, and is frequently mentioned in the New Testament. Sometimes it is called the Church, the Body of Christ, the Bride, the Lamb's Wife, the Household of God, the Temple of God,⁴ and was manifestly set up before the day of Pentecost.⁵

4. THE ONLY PLACE OF SALVATION.

The importance of this kingdom has been lost sight of. It has been thought immaterial whether one is a citizen of it or not. No greater mistake was ever made. There is no salvation outside of the church. For this very purpose our Lord gave his life for the church, and the church only, that a way might be made for man's escape; "Christ also loved the church and gave himself for it." He is "the head of the church and the Savior of the *body*," hence no other institution can claim him as its Head and Redeemer. For this reason "the Lord added to the church daily *such as should be saved*." (Ephesians 5: 25, 23; Acts 2: 47.)

True it is, there are those, who, entering the church, do not continue to manifest godliness in their conduct. These are the tares among the wheat, the unclothed wedding guests, without oil in their vessels, and unless these prodigals repent they must be cast away, yet it is a noteworthy fact that all who shall be saved must be gathered by the net—the church.

5. HOW TO ENTER THE KINGDOM.

The last feature of the kingdom mentioned and which perhaps will come first in point of interest is the means of admittance.

Our Lord explained this in addressing Nicodemus, a ruler of the Jews: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3: 5.

Briefly stated, the ordinance of baptism is the way of entering into the church.

It was accounted of such importance that of them who were unbaptized it was said "they rejected the counsel of God against themselves, being not baptized," and of those who received it, they "justified God, being baptized with the baptism of John."—Luke 7: 29, 30.

It was accepted by the Samaritans, believed by the Ephesians,

⁴ Matthew 3: 2; 4: 17; Luke 17: 20, 21; Matthew 16: 18; Colossians 1: 18; Ephesians 1: 22, 23; John 3: 29; Revelation 21: 9; 1 John 1; Ephesians 2: 19; 1 Corinthians 3: 9, 16.

⁵ Matthew 4: 17, 23; 12: 28; 21: 31, 43; 23: 13; Mark 1: 14, 15; 12: 34; Luke 9: 2; 10: 9-11; 16: 16; 17: 21; Acts 2: 41, 47; 7: 38.

and obeyed by Lydia, Crispus, Cornelius, and their households. (Acts 8: 12; 19: 1-6; 16: 15; 18: 8; 10: 47.)

"All the land of Judea and they of Jerusalem" were "all baptized," and the jailer, seeing the seriousness of this solemn rite, was baptized at the hour of midnight. (Mark 1: 5; Acts 16: 33.)

Peter preached it, Paul proclaimed it, and John urged it, for he heard Him who had said, "He that believeth and is baptized shall be saved." (1 John 5: 8; Mark 16: 16.)

Sustained, then, by such an array of invincible testators, shall we not for the interest we owe our own souls accept the intelligent truth-bound utterance of the apostle: "the like figure whereunto even baptism doth also now save us."—1 Peter 3: 21.

Another promise attaching to the reception of the ordinance of baptism is that of the remission of sins. "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins." "And now why tarriest thou? arise and be baptized and wash away thy sins." (Acts 2: 38; 22: 16.)

It is not to be presumed that baptism of itself and by itself imparts these spiritual benefits. The individual receiving it must be in a proper condition. He must look unto Christ, exercising faith in him, "for there is none other name under heaven given among men whereby we must be saved," and "without faith it is impossible to please him." And this is not all; true and abiding faith will be followed by repentance, for "except ye repent ye shall all likewise perish." (Acts 4: 12; Hebrews 11: 6; Luke 13: 3.)

Thus prepared, the candidate is accepted unto "the baptism of repentance for the remission of sins," and will be "buried with him by baptism into death . . . that the body of sin might be destroyed." (Mark 1: 4; Romans 6: 4-6.)

Thus it was presented on the day of Pentecost. On that important occasion a great multitude were brought together, attracted by an extraordinary outburst of spiritual power. It was the day of endowment! Under the influence of that occasion Peter arose and preached. He was imbued with the Spirit of God, consequently his sayings were the wisdom of the Master. Important it must have been, since his remarks, and his remarks only, were handed down.

During the presentation of that sin-convincing discourse, his hearers were stirred as never before. They cried out in bitterness of anguish, "Men and brethren, what shall we do?" 'Tis the voice of penitence, the offering of contrition! Charged with the crucifixion of Christ, they were now ready to seek him as a Savior. It was an honest question; it deserved an honest answer. Plain and to the point it will receive a similar response; God could not, would not, trifle with their souls. Theirs was the voice of sobbing suppliants, it called for the voice of sublime inspiration. With breathless silence pervading every bosom they awaited the answer of the apostle. He speaks! and in tones as exacting as Sinaitic thunder he commands:

"Repent, and be baptized every one of you in the name of Jesus

Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

And thus the plan of salvation unfolded itself: first, there was a presentation of the word that understanding and faith might obtain. This was followed by evident tokens of godly sorrow, they cried out, "What shall we do?" Yes; the Spirit that prompted their faith and repentance constrained them to *do* something further. Thirdly, baptism for the remission of sins was commanded, and after all these things came the promise "and ye shall receive the gift of the Holy Ghost."

And did they turn away from this holy sacrament after such a display of divine power attesting it? Oh, no; how could they! The apostle had intimated that these things were of a saving character, for associated with them went forth the admonition, "Save yourselves from this untoward generation." (Verse 40.) "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousands souls."—Verse 41.

Notice that there is no word about any being "added" unto them until after baptism was attended to.

Baptism, then, with accompanying faith and repentance, is the ordinance of entrance into the kingdom of God.

MODE OF BAPTISM.

It is only reasonable that an ordinance of such importance should definitely display its form.

A ceremony enlisting the obedience of saints, commanding the services of apostles, approved by the Holy Spirit, decreed by Jesus Christ, and destined to be preached "in all the world," assumes an imposing magnitude the form of which should and will be discoverable unto all.

Taking our position on the vantage ground of biblical truth the whole ceremony comes to view. No theological telescopes are required. The natural vision, unimpaired by prejudice and unblemished by bigotry, will afford us the clearest conception. Commentaries stand aside:

And were all baptized of him in the river Jordan.—Mark 1: 5.

And John also was baptizing in Ænon near to Salim, because there was much water there.—John 3: 23.

And they went down both into the water, both Philip and the eunuch, and he baptized him.—Acts 8: 38.

And when they were come up out of the water.—8: 39.

And Jesus, when he was baptized, went up straightway out of the water.—Matthew 3: 16.

Therefore we are buried with him by baptism.—Romans 6: 4.

Buried with him in baptism, wherein also ye are risen with him.—Colossians 2: 12.

Gleaned from the foregoing field, the following facts are submitted:

1. That the Bible baptism requires water.
2. That it takes much water.
3. That it necessitates a going down into the water.
4. That the candidate must be buried in water.

5. That succeeding the burial he is "risen again."

6. That there is a "coming up out of the water."

Now take this scriptural measuring rod and apply it to the several ceremonies assuming to be baptism, and we may readily detect the counterfeit. Apply it, for instance, to sprinkling.

How does it measure up?

Does it take water? Yes.

Does it take much water? ____.

Does the candidate go down into the water? ____.

Is he buried? ____.

Is he "risen again"? ____.

Does he come up out of the water? ____.

Right, in one point, and deficient in five. Who will accept such a clumsy counterfeit?

Measure up immersion. Apply the same test and it will be found to be of regulation height, exactly six feet.



A Baptismal scene at Little Deer Isle, Maine.

However much men may resort to sophistry to prop up their sickly ceremonies, immersion and immersion only stands, inscribed on the tablets of scripture, inerasable and irrefutable.

But the opposition has developed a new tactic. Perceiving the overwhelming array of evidence bearing down on their humanly constructed lines, they have thrown up the white flag of surrender, offering to compromise by baptizing any way the applicant desires.

What a sad reversal of that ancient injunction, "Go ye, therefore, and teach all nations, baptizing them," etc. Pity it hadn't read, "Go ye, therefore, and let all nations teach you."

Political trickery! Anything so long as they may get your vote and influence.

Assuming to be sent as ambassadors of the King of kings under the commission of "Teaching them to observe all things, whatso-

ever I have commanded you," they have degenerated into back-boneless puppets of the people. Angle worms, these, and made to hang on any hook so long as they may bait an unsuspecting soul. Full well they fulfill the prophetic warning, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Timothy 4: 3, 4.

The language of the law affirms that there is but "one Lord, one faith, and one baptism."—Ephesians 4: 5.

The Scriptures, unlike modern ministers, never change, and one means one. Away then with that unsavory sprinkle-dip-or-pour-triple-theory compound.

It will not do to argue that while the Bible proves immersion it also tolerates sprinkling. Inspirational suicide! God never sent one man to preach it one way and another to preach it the opposite. He does not do business that way.

THE LAYING ON OF HANDS.

Succeeding the administration of baptism we meet with the ordinance of the Laying on of Hands, a part of the great plan inducting foreigners into the kingdom of God.

We are unauthorized to say why the Lord established such a rite, neither are we obliged to harmonize the system of its working with "science falsely so called."

The encircling of the walls of Jericho, the dipping of Naaman the leper, or the washing of the blind man in the pool of Siloam may not harmonize with any known scientific appliances; but they worked just the same. It was the science of the Almighty and his ways are not ours.

It seems rather strange that the mightiest achievements for the welfare of mankind have invariably come through just such inexplicable means, unfathomable to man but all effectual in their results.

Whether we consider the creation of man, the story of the flood, the crossing of Jordan, the birth of our Savior, the healing of the blind, the raising of the dead, or the revelations of Saint John; it is all the same, shrouded in mystery. Yet who will refuse to believe?

But they tell us that the days of miracles are past. Ah! far from it. They have scarcely begun. What about the days when the sun shall be turned into darkness and the moon into blood, when the heavens shall depart like a scroll and every mountain and island shall be moved out of its place? Miracles these, and of no mean order.

We read of the resurrection of the dead, when all that are in their graves shall hear his voice and come forth; a miracle surely and justly comparable with the mightiest deeds of the past.

The Scriptures must be fulfilled and we read, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and

a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." And all this shall be accomplished when "Every valley shall be exalted and every mountain and hill shall be made low: and the crooked shall be made straight and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."—(Isaiah 11: 6-9; 40: 4, 5.)

Then shall be brought to pass the redemption of the earth when "The meek shall inherit the earth and shall delight themselves in the abundance of peace." "When the wicked are cut off thou shalt see it." (Psalm 37: 11, 34.)

From Genesis to Revelation, a course of four thousand years, we may trace the measured imprints of miracle imbedded on a yielding humanity, willing to receive and willing to believe.

Why then should he change this, the policy of ages? Has he found a better way? If so, the former was imperfect and scarcely reflective of a perfect God whose ways are only wise.

He changes not. This is evidenced in the unrepealable laws of a physical world and manifested in the unceasing revolutions of the planets. And ever down the rock bound coast of the ages we may hear the pealing of eternal chimes; "I am the Lord, I change not."—Malachi 3: 6.

The laying on of hands occupying a distinctive place in the church is not altogether to be rated among the miraculous, but as an ordinary ordinance habitually existing, and as everlasting as any other ceremony, the Lord's supper for instance.

Of the sacrament surely none will say because of the unseen, unsolvable conveyance of "life," as promised by our Lord, that therefore it ought to be ousted. No, we retain it with all its mystery. Why then wage war upon the laying on of hands? Why accept the one to the exclusion of the other? Did not the same Lord establish both?

The laying on of hands was observed for four specific uses, viz, ordination to the ministry, blessing of children, the giving of the Holy Ghost, and the healing of the sick.

It will be observed that for one of these purposes the ordinance is still in general practice,—that of ordination to the ministry. They have accepted it to the extent of one quarter. Further than this they have refused to follow. Why? If good for one, is it not good for the others? Does it require more expenditure of heavenly energy to bless a babe than to ordain a priest? Or have our deposits in the Bank of Heaven run so close that we are permitted to draw only a little? If so, why should that little be expended on the priests? Why not help out the sick and suffering? Why not share with the babes?

The reader will not fail, of course, to notice that whatever use

is made of this blessed ordinance, it is reserved exclusively for that distinguished class, the preachers. Whatever good might be imparted to infants, to newly made converts, or to the sick and suffering is positively withheld. A species of selfishness surely, and on a par with the proverbial prayer—

“God bless me and my wife,
My son John and his wife;
Us four and no more. Amen.”

It finds its equal only in the parsimony of the priest who, serving the sacrament to his fasting congregation, passes out the tasteless wafer but reserves to himself the appetizing wine.

Conduct of this character smacks of class legislation and is wholly at variance with the genial rays of the Son of righteousness whose far-reaching favors transmitted through the imposition of hands reach the humble as well as the high, the afflicted as well as the strong, the infants as well as the enlightened. “Of a truth I perceive that God is no respecter of persons.”

And he took them up in his arms, put his hands upon them, and blessed them.—Mark 10: 16.

Then laid they their hands on them, and they received the Holy Ghost.—Acts 8: 17.

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.—Acts 19: 6.

Stir up the gift of God, which is in thee by the putting on of my hands.—2 Timothy 1: 6.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.—1 Timothy 4: 14.

And putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.—Acts 9: 17.

They shall lay hands on the sick, and they shall recover.—Mark 16: 18.

And he laid his hands on every one of them, and healed them.—Luke 4: 40.

And by the hands of the apostles were many signs and wonders wrought among the people.—Acts 5: 12.

To whom Paul entered in, and prayed, and laid his hands on him, and healed him.—Acts 28: 8.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up.—James 5: 14, 15.

It can not be urged that this was but a casual ceremony of spasmodic service. All through the Scriptures it may be found. It is alluded to in over sixty-five instances, ten times more frequently than the sacrament. Yet the latter is accepted while the former is rejected.

“Oh, well,” says the objector, “I have received of the Spirit and never had hands laid on my head.” Yes, but what spirit? We read that there are many spirits abroad which are unordained of God. Was it that Spirit of which the Savior spoke: “Howbeit when he the Spirit of truth is come . . . he will show you things to come”? Has it worked thus? Did it reveal things to come? and which one of the nine special gifts has it conferred? If none, by what right should it be called the Holy Spirit?

THE OFFICERS OF THE KINGDOM.

In order to observe the divine injunction, "Seek first the kingdom of God," it is necessary that we acquaint ourselves with a description of that kingdom.

This description is partially presented by the apostle in 1 Corinthians 12: 28, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

The leading features of the kingdom thus stated are apostles and prophets.

The work assigned these giants of inspirational power was of a very onerous as well as ponderous nature, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: *for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*"—Ephesians 4: 11, 12.

And because of the presence of these men enlightened with discernment the church was protected against the ever encroaching curse of false and alluring doctrines. Indeed this was their duty, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine."—Verse 14.

John the Revelator saw her thus shielded, "and there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."—Revelation 12: 1. The "sun" denotes light, inspiration, and revelation: hence prophecy or prophets. "A crown of twelve stars" alludes to the quorum of twelve apostles; while "woman" signifies the church.

To argue the continuance of these God-appointed officials is unnecessary, since the Lord, foreseeing that evil and error with all their elusiveness would continue to assail his church, has declared they would remain "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Ephesians 4: 13.

It is a matter of common consent that a statute is in force so long as it is found upon the statute book. It becomes inoperative only when a repeal is ordered: and God has enacted that apostles and prophets shall be in the church. He set them there. And this enactment occupying a place upon the statute book, will, until annulled, remain there.

License one denomination to do away with the prophets, another will ask similar authority to expel apostles, and a third will arise to eradicate evangelists, pastors, and teachers; and so we may go it until there is nothing left but the cardboard covers of the Bible.

"But we have evangelists and pastors and teachers," cries the objector. True, but why this preference? Is it because the calling of a "pastor" is more honorable and his labors more serviceable than those of an apostle? And this partiality becomes the more apparent when it is noted that the same Bible, the same chapter, the same verse that orders the office of a pastor, orders that of an apostle and a prophet also.

This acceptance of the humbler officers of the church and rejection of the more prominent, looks like the Pharisaical sin of omitting "the weightier matters of the law."

But we are told that "apostles and prophets have ceased." Yes, but who made them to cease? God did not. At least we have no account of it. The fact that numbers were called to the apostolic office to succeed the original twelve would suggest the purpose of the Lord to continue the quorum. The Bible speaks of at least twenty-two. (See Matthew 10: 1-4; Acts 1: 23-26; 13: 2; 14: 14; Galatians 1: 18, 19; 1 Thessalonians 1: 1; 2: 5, 6; 1 Corinthians 4: 6-9; Romans 16: 7.)

If the discontinuance of the ruling officers of apostles and prophets has obtained, it must be that other and graver conditions simultaneously arose. Obliterate the office of the First Magistrate of England and away goes kingship, signaling the passing of Britain from the institution of a kingdom to that of some other government.

Continue this work of "ceasing" a little further and abolish the offices held by the Commons and the Lords, and what is the result? Why, no government at all! Disorder will ensue, anarchy will reign, and the battlements of Britain will become a prey to the foreign invader.

What other results to the church could be expected in removing her foremost officials?

BLESSINGS OF THE KINGDOM.

1. REVELATION FROM GOD.

Let us take under consideration the blessings of the church, and perhaps in this we shall see what it was that fastened the faith of the early saints, insomuch that multitudes willingly surrendered their lives rather than give over the assuring knowledge divinely imparted. This knowledge was received through the channel of revelation, which was the great distinguishing and enriching legacy of the people of God. Than this there is no more palpable truth witnessed to by both the Old and New Testaments.

The Almighty was impartial whether dealing with those under the Mosaic dispensation, or with those in apostolic times. Whenever and wherever the Lord had a people willing to hear, to them he spoke.

Sometimes he communicated his will by personal appearance and angel ministrations; at other times through the declaration of dreams or the undoubtable voice of visions. Wrapped in the mantle of inspiration holy men of old were wrought upon by the power of the Holy Ghost and spake in audible tones a language both new and strange. Prophets of the Highest, those, who "spake the law at his mouth" and uttered things for unborn time, frequently fulfilled, only after ages had wrought their irrepressible work.

From Genesis to Revelation, a period covering four thousand years, the voice of revelation tolled forth its unceasing testimony

emphatically affirmed by prince and prophet, by apostle and angel. Revelation, who shall refuse it?

By its counsel Adam was instructed, Noah was warned, Moses was directed and Israel delivered; Naaman was led to a fountain of health, Joseph liberated from an Egyptian prison, and Elijah saved from starvation. Through it Paul was restrained from preaching in Bithynia and admonished to go into Macedonia; advised to tarry at Corinth and again commanded to depart from Jerusalem. (Genesis 6; Exodus 3; 2 Kings 5; Genesis 41; 2 Kings 18; Acts 16, 18, 22.)

Indeed in all the movements of the church it was directed by Christ, its head, and in the shadow of impending trial was duly apprised.

The revelation announcing the coming dearth undoubtedly saved the church much commiseration, while the repeated warnings of approaching impostors tended to fortify the faithful against deception and fraud. (Acts 11:28; 20:29, 30; 2 Timothy 2:3-5; 2 Timothy 4:3, 4.)

2. CONTINUANCE OF REVELATION.

The doctrine of continued revelation is supported by the same reasons that made it necessary in the beginning. Whatever the causes necessitating revelations then, causes equally important exist now.

Did they need deliverance from trouble then? We have as engaging distresses now. Did they need warning against cunning deceivers then? How much greater the need of similar warning now, when heaps of "hirelings" are misleading the unwary.

In olden times the ministry required and received directions in their work, no two having precisely the same mission, save that of preaching the gospel. Their duties varied according to the circumstances and conditions prevailing; and have we reached that time when the Lord has grown disinterested in the directing of his servants? If so, he has altered his policy, the policy of ages. But this will not do, for "I am the Lord, I change not." Then why will he not reveal? There is no reason whatever, unless it be the unbelief of the people. Moreover, this ministry were invariably called by the voice of revelation previous to their accepting the ministerial office. There was no exception, for "no man taketh this honor unto himself, but he that is called of God, as was Aaron." (Hebrews 5:4.) How, then, will it be possible for the Lord to select his servants to-day unless he reveal his mind? And how can he reveal his mind unless he communicate? Thus if we would have a ministry sent of God we must entertain the doctrine of continued revelation as being absolutely necessary.

3. REVELATION A FRUIT OF THE HOLY SPIRIT.

Perhaps the most prominent characteristic of the Holy Spirit is that it reveals. Whether it rested upon the seventy elders of Israel, fell upon Elisha, or enveloped the apostles at Pentecost, it was all the same—revelations resulted. And in that extraordinary summary of its comprehensive powers, portrayed by the Apostle

Paul, we are advised that out of its nine outstanding features, five of them reside within the compass of revelation, viz, wisdom, knowledge, prophecy, tongues and the interpretation. (Numbers 11: 25; 2 Kings 2: 15; Acts 2: 4; 1 Corinthians 12: 7-10; Ephesians 4: 8-11.)

Its office work as stated by our Savior is as follows:

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.—John 16: 13.

The paramount power of the Spirit thus stated, is to “guide into all truth and show you things to come,” and surely none will say that its task has been completed, that the inexhaustible treasures of truth and the boundless breadths of futurity have been exhausted and spanned. “Ask and it shall be given unto you,” said Christ, and “if any man lack wisdom let him ask of God that giveth to all men liberally,” enjoined James. How is it possible for the Lord to keep these promises save it be through the medium of revelation? (Matthew 7: 7; James 1: 5.)

4. REVELATIONS WILL COME.

However much men may oppose this channel of divine communication, or refuse to walk in the highway of heavenly inspiration, God will, nevertheless, reveal himself. He has vowed it generations since, and the word of the Lord is irresistible: “Heaven and earth shall pass away, but my word shall not pass away.” Unto us the promise comes as well as unto them: “Man shall not live by bread alone but by every word that proceedeth out of the mouth of God.” The word *proceedeth* occupies the present tense, not the past. (Matthew 24: 35; 4: 4.)

The latter days shall share of the revelations of God as well as the former, for he is no respecter of persons:

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy.—Acts 2: 17, 18.

An Elijah will be sent with an important message immediately preceding the coming of the great and dreadful day of the Lord; resultant of which the hearts of the children shall be drawn to the teachings of the fathers and so the day of smiting shall be procrastinated. (Malachi 4: 5, 6.)

Two witnesses will again stand in the streets of Jerusalem, and will prophesy three years and a half. Men of exceptional power, they will command the elements that it rain not in the days of their prophecy, and will smite the earth with plagues as often as they will. Finishing their work they shall, as have nearly all the prophets, seal their testimony with their blood, their dead bodies lying in the streets three days and a half, and while the populace are making merry, congratulating each other because of the death of those whose word was accompanied by power, suddenly, the spirit of life descending from on high will reanimate those mutilated remains and arising they shall ascend in the sight of men.

Then will the Lord make retribution, and fearful his fury! An

earthquake of terrible destructiveness will rock the city, a tenth part of it falling, slaying of men seven thousand. (Revelation 11: 3-13.)

Surely, then, the voice of the prophet in revelation is not to be confined to an unrecallable past.

5. SPIRITUAL GIFTS.

The Christian religion was distinguished above all others for the remarkable gifts it bestowed. The ministry were attended by a "power from on high," "the Lord working with them and confirming the word with signs following." (Luke 24: 49; Mark 16: 20.) Nor were these gifts reserved for a few, laity and clergy shared alike:

How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.—1 Corinthians 14: 26.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.—1 Corinthians 12: 8-10.

Scarcely a page may we turn to, but what we read of some miracle, vision, angelic ministration, or great outpouring of the Spirit, manifest in a tongue, interpretation, or prophecy. The following will instance:

And he sent them to preach the kingdom of God, and to heal the sick.—Luke 9: 2.

And they cast out many devils, and anointed with oil many that were sick, and healed them.—Mark 6: 13.

God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.—Hebrews 2: 4.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2: 4.

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.—Acts 19: 6.

6. NOT TO BE DONE AWAY.

The great trouble with the people is, that somehow or other they have conceived the idea that these blessings were to be done away. There is nothing in the scripture to warrant such a conclusion. To the contrary, it bespeaks their continuance and exhorts us to contend therefor:

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.—1 Corinthians 14: 1.

I would that ye all spake with tongues, but rather that ye prophesied.—1 Corinthians 14: 5.

Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.—1 Corinthians 14: 39.

SIGNS TO FOLLOW THE BELIEVER.

Our Lord himself was interested in conferring spiritual gifts upon his people. They were intended as assuring testimonies whereby his followers might know of their acceptance.

Go ye into all the world, and preach the gospel to every creature. He that

believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—Mark 16: 15-18.

This was the legacy of our Lord to the church, bequeathed in his latest expressed will and testament.

Why, then, ought not his people to inherit it? It is theirs by inheritance and surely the estate is sufficient to apportion to every man according to the promise. "The word of the Lord endureth for ever," proclaimed Peter, and, "My word shall not pass away" contended Christ; which gives us every warrant to expect a fulfillment thereof according to the letter.

It can not be urged that the Master was mentally incapacitated at the time of making this will, nor can it be entertained that his spiritual estate was inadequate to fulfill his bequests. Some other reason then must exist for a nonfulfillment of these promises. It must be that a question as to heirship has arisen. And who are the heirs?—"them that believe." Where then are the believers? Who is there that believes these spiritual treasures are for us nowadays? In this way we may discover the heirs. Go in search, if we will, among the great and popular churches for those who are looking for this endowment according to the promise and, oh, how fruitless our mission. Instead of meeting with believers it is the very opposite. We are told that these signs are not for us now, that those who look for them are fanatics. Indeed, it is urged that the learning of man is sufficient, which has taken the place of this wisdom from on high. Oh, the folly of man! How persistently he arrays himself against the determinate purposes and expressed pleasure of the Lord.

But let us press our inquiry a little closer. Christ has said that these signs *shall follow*. Now, who has the right to say that they *shall not* follow? It occurs to us that when a statute is enacted and placed upon the statute books it is at once in force, and remains in force so long as it occupies a place in the record. It becomes inoperative only when the statute is repealed. In this case the statute is still on record, and no repeal has been ordered.

Again, these blessings were essential to the believer, whereby they might know of their acceptance with the Master; thus were they called signs, tokens, assurances from the Lord that he had condescended to regard them as his people. Deception then, as now, was abroad in the land, and by it many were ensnared. But the disciples of Christ, living in harmony with gospel teaching and thereby in rapport with the Father, who has always been a God of miracles, were made certain of the faith they had espoused by miraculous gifts of heavenly origin.

"But," says the objector, "these signs are not for our day." That being true, away goes the entire promise, salvation and all. Yes, and the conditions go with it, for all are associated together. They are inseparably connected. That would mean that salvation is not for our day, and belief is not for our day. Christ placed the preaching, the believing, the baptizing, the saving, and the signs all on an

equal footing, one follows the other; where one was limited the others were also, and when one ceased so did the others.

If the language confines the signs to apostolic times it confines belief and salvation to those days also, for one is as confined as the other. Where one is operative the others are, and when one ceases so must the others.

The fact that these signs do not follow the professed believers in other churches, is no evidence that Christ has gone back on his word, that his bank has failed, and the Banker unable to redeem himself.

The trouble exists with the other folks: they have not obeyed that form of doctrine entitling them to rank as believers; consequently with them there is neither sign nor salvation.

John Wesley seems to share this view:

It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. . . . The cause was not as has been vulgarly supposed—because there was no more occasion for them by reason of the world becoming Christian, for this idea is a miserable mistake, as not one twentieth part was at that time even nominally Christian. . . . the real cause why the gifts of the Holy Spirit were no longer to be found in the Christian church was because the Christians were turned heathen again and had only a dead form left.—Sermon 94.

THE APOSTASY AND OVERTHROW OF THE KINGDOM OF HEAVEN.

Having had a view of the church of Christ as it existed in New Testament times we shall now follow its fortunes to the day when it became lost to mankind in a great falling away or apostasy.

Perhaps we startle the uninformed when we say that the church as established by Jesus Christ fell away, but of this the reader may readily inform himself. Let him just look around and compare, if he will, the many churches of to-day with that blessed model as left perfected by Christ. What a difference! How unlike the church of olden days, and how little of the Old Jerusalem Gospel do they preach!

The quenching of the olden prophetic fire, the annihilation of apostles, the cessation of revelations, the signs not following, together with the general ignoring of the ordinances have long since recorded upon the walls of the halls of Christendom, "Thou art weighed in the balances and found wanting."

Where do we find an institution established after the ancient order of things?

Where is there a saving structure based upon "the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands"? (Hebrews 6: 1, 2.)

Where is that church pillared by apostles, illuminated by spiritual gifts, upon the altar of which the perpetual fires of revelation for ever burn? Echo answers, Where!

Oh, yes; we may find plenty of churches, such as they are, but how incomparable to that matchless temple built upon the enduring

rock of unadulterated doctrine and whose spiritual spire, penetrating the vaults of celestial blue, reached unto the very throne of God. There she stood, beauteous by day, brilliant by night, and in constant communion with her God.

In imitation of this sacred edifice we have a thousand competing counterfeits erected upon the shifting sands of creedal changes.

Without windows of inspirational light they depend rather upon the flickering flare of human learning.

The Bible student, however, is not surprised to learn of this deplorable state of Christendom. It is all foreshadowed in the Scriptures. The prophets predicted a great and terrible apostasy long, long ago.

Take heed therefore unto yourselves . . . for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.—Acts 20: 28-30.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.—2 Timothy 4: 3, 4.

Iniquity shall abound and the love of many shall wax cold.—Matthew 24: 12.

"They have transgressed the laws."

They have "changed the ordinance."

They have "broken the everlasting covenant."

The earth is defiled.—Isaiah 24: 5, 6.

"They are drunken but not with wine."

"The Lord hath poured out upon you the spirit of deep sleep."

The Lord "hath closed your eyes."—Isaiah 29: 9, 10.

"Darkness covereth the earth."

"Gross darkness" covereth "the people."—Isaiah 60: 2.

"Night shall be unto you."

"Ye shall not have a vision."

"The sun shall go down over the prophets."

"The day shall be dark."

Zion shall be plowed.—Micah 3: 6, 7, 12.

"My sheep wandered through all the mountains."

"My flock was scattered upon all the face of the earth."

"None did search or seek after them."

There was no shepherd.—Ezekiel 34: 6, 8.

"I will send a famine in the land."

"A famine of hearing the words of the Lord."

"They shall seek the word of the Lord."

They shall not find it.—Amos 8: 11, 12.

In addition to iniquity within, persecution without began to wage its relentless war against the church. It first struck at John the Baptist, the King's herald, whom it beheaded; the next was the King himself, crucified upon Calvary. Following this, history tells us that the twelve apostles suffered most cruelly, nearly all of them being martyred for the faith.

The enemy doubtless thought that if he could put the governing and directing officials out of the way he could very easily overcome the others. And so he did.

The church, however, had every opportunity to maintain the faith. The Spirit of the Lord promised by the Master was ever present to direct in their proceedings whenever they sought unto it. But the trouble was, as we have seen, the church itself forsook "its first love" and so alienated all promises of help.

The Lord had designed to save his people to the uttermost. He had vowed that the gates of hell should not prevail against them and that no man should pluck them out of his hand. In this he did not presume to destroy the agency of his followers; but rather guaranteed them protection against the power of a third party. But never did the Lord intimate that the church itself could not fall. That would be imparting to his disciples an infallibility which belongs only unto God. It was in their power to say whether they would or would not remain on the Lord's side.

Evidently they preferred not to, for "they transgressed the laws, changed the ordinances, and broke the everlasting covenant," and so were soon brought to realize the fearful fulfillment of all that was couched in that penetrative prophecy of the Master:

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, *and the violent take it by force.*—Matthew 11: 12.

The breaking of the covenant is a serious offense; the Lord, as one of the parties thereto, could not be further bound; and so Israel, the church, by their rashness threw down the bars permitting every evil of the enemy to enter and commit untold destruction among the flock.

Thus the enemy unopposed, continued to make havoc of the church. It continued until the saints were overcome and "worn out."

And he shall speak great words against the Most High, *and shall wear out the saints* of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of a time. —Daniel 7: 25.

And it *cast down the truth to the ground*; and it practiced and prospered. —Daniel 8: 12.

And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and *shall destroy the mighty and the holy people.*—Daniel 8: 24.

And it was given unto him to *make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.* —Revelation 13: 7.

The children of the church, "scattered and peeled," were driven into disorganization, represented by the apostle as a "wilderness." "And the woman fled into the wilderness." (Isaiah 18: 2, 7; Revelation 12: 6.)

In the 12th chapter of Revelation the story of the persecution and apostasy of the church is concisely presented in a remarkable vision. The apostle viewed the church in the embodiment of a "woman," a figure frequently used in scripture to represent the people of God. Note 2 Corinthians 11: 2; Ephesians 5: 23; Revelation 19: 7-10; 21: 9; John 3: 29; Matthew 25: 1-3.

As first presented she stood in an attitude of triumph, and did we not learn of her later condition we would almost be tempted to say that no power could prevail against her. She is seen clothed with the sun, and the moon under her feet, while twelve stars adorn her brow.

All this, of course, is figurative language and must be so interpreted. No literal woman was ever clothed with a literal sun. The

sun represented the light and intelligence that attended the early church, for when in communion with the Master she truly received instruction from the "Sun of righteousness." Thus was the blessed doctrine of revelation made the medium to convey unto the church "the glory of God."

The moon, a planet without light of itself and occupying a place beneath the woman, symbolized the Mosaic law which formerly reflected through types and shadows the gospel of the kingdom. It had passed away and was no longer binding on the church.



A crown of twelve stars pointed unmistakably to the quorum of twelve apostles, the foremost officers of the kingdom, they in turn representing the twelve tribes of Israel.

Thus was the church, established in the days of Christ and the apostles, prepared to resist every evil if she would.

A new scene presents itself to view. It is "A great red dragon having seven heads and ten horns." This represents the Devil (verse 9), but it is the Devil working through human agency as he usually does.

The agent used upon this occasion clearly indicates that it is some idolatrous empire, as the term dragon prophetically signifies. (Ezekiel 29: 3.) At the time of the vision the predominating empire of the world was Rome, therefore it must be that nation which is signified:—"And the dragon, the heathen Roman Empire, stood before her to devour her child." (Sir Isaac Newton, *On the Prophecies*, page 316. See also Reverend Hurd, D. D., *On the Prophecies*, page 161.)

The seven heads and ten horns upon this beast confirm our identification of the Roman Empire. During its long existence it had no less than seven different forms of government, and was

finally divided into ten separate kingdoms. We shall have more to say of this hereafter.

Following the fortunes of this woman or church we are led at once into a pathway of gloom. Her child, that which was born of her, was taken to heaven. The child represented the work of the church, giving birth to the people of God through the ordinances of baptism and the laying on of hands, "Ye must be born again." And so the church in those early times labored and ultimately brought forth a people for God to a redeemed condition. Accomplishing this the child was taken from her, and with him went the gifts and signs hitherto plentifully abounding through the revelations of Jesus Christ. With the departure of the child and the consequent loss of revelation the church must needs suffer; her ministry must fail her, for none were permitted to assume authority until called thereto by the voice of God.

Forsaking now her posture of purity and fearing the dragon rather than exercising faith in God, she fled to a "wilderness." Ordinarily a wilderness is not a pleasant place to dwell. It is that which civilization shuns and progress passes by. Here it is that chaos is king and savagery supreme.

We nowhere read that her crown of apostolic stars and raiment of sunlight glory accompanied her. It was not in the nature of apostles to run from the enemy, nor could it be possible to shut up within a wilderness the revelations of Jesus Christ, the sunlight apparel of the church. It was not in fact the church in apostolic splendor and prophetic power that fled, rather a trust-betraying, truth-forsaking offcast of heaven who, departing from the old paths, betook herself to the desolations of apostasy.

Her condition is most distressing. Unable to feed herself "they feed her there." How then could this enfeebled woman extend help or salvation to others, when powerless to help herself?

The food administered her does not appear to be of a hearty nature. Like all other invalids, she is "nourished," and were this nourishment received from on high we might entertain hopes of a speedy recovery; but no, her nurses are but ordinary individuals, "they feed her there."

What a picture of pity this, and what a contrast to her former self when attended by the magisterial orbs of heaven. Deprived of her spiritual endowment, lonely by the loss of her child, existing in a desert retreat, prostrated and utterly helpless, surely she was "a woman forsaken and grieved in spirit, and a wife of youth when thou wast refused, saith thy God." (Isaiah 54: 6.) Daniel, alluding to her distress, says, "And when he shall have accomplished to scatter the power of the holy people."—Daniel 12: 7. Perhaps a plainer translation is found in the Breeches Bible, an edition in common use just preceding the bringing forth of the King James. It reads: "When ye church shall be scattered and diminished in such sort as it shall seem to have no power."

"But there was a remnant," says one. Yes, a remnant surely, but where was the web and woof? The majestic church, with its principles and practices, ordinances and orders, priests and powers,

helps and governments, apostles and prophets, had passed away. And the dragon, persecuting the church unto a condition of disorganization and bewilderment, a "wilderness," turned upon the honest hearted lovers of the old faith. With these he made war, and who shall say that he who can terrorize an organization unto flight can not prevail over the "remnant of her seed?"

It is true that the woman continued to exist in the wilderness, but not as her former self. She had shed her apostolic glory and prophetic power. She did not exist as a helpful, saving institution; rather as a helpless invalid and patient.

The church in the Dark Ages may be justly compared to the condition of the Jews after their rejection and dispersion. Cast off by the Lord, their house was rendered desolate. Once a foremost nation of the world they were "hewn down and cast into the fire." The fires of persecution inclosed them on every side. Subdued by the Romans, their city was devastated, their temple burnt and their government destroyed. Thenceforth they became "wanderers among the nations," a people without a place and without any national organization. They existed, however, as individuals, a "remnant" of that once mighty nation. It was the same with the church, overthrown by internal dissension and polluted by corrupting practices she soon weakened, and fell an easy prey to the adversary, who, driving her into the "wilderness" of obscurity, rendered her existence in organized capacity impossible. Yes, there was "a remnant" left, the honest in heart wherever found are truly to be acclaimed as such. But it takes the whole cloth to outfit the church, a "remnant" won't do.

A few holy men in the communion of the church of Rome, the dominating church of the Dark Ages, does not convert it into the church of Christ, no more than a few golden particles in a mountain would convert it into a mountain of gold. There are Jews in almost every nation, but there is no nation of the Jews. Some few stars did indeed glimmer during that "night" of "gross darkness," "not in clusters or constellations, but at remote distances in the wide expanse some who, within the pale of a false communion, rejoiced in Christ Jesus and put no confidence in the flesh." But where did such exist in organized capacity as a visible church of Christ?

The sojourning of the woman in the wilderness, indicates her being in a state of concealment and invisibility, and also of spiritual barrenness, no longer bringing forth spiritual children . . . the woman in the wilderness signifies that the true church shall be in a barren and unfruitful state and hidden from the eyes of men.—Cunninghame, *Dissertation*, etc., pp. 184, 280.

Apostasy has been universal. If we trace the history and note the condition of the eastern churches, the Coptic, Armenian, Nestorian, Syrian, or Greek professing Christian churches we shall see the same thing. In all, sooner or later, the light of truth so graciously granted has been first obscured and then lost while a darkness, all the more dangerous in that it professes to be light, has taken its place. The worship offered in these churches has for ages been little better than idolatry; the morality practiced and the doctrines inculcated at fundamental variance with those of Christ.—Guinness; *End of the Age*, vol. 10, p. 338.

^a Rogers Lectures, etc., vol. 3, p. 246.

Shortly after this, events of great importance took place in Great Britain and the light of faith disappeared in profound night.—D'Aubigne's *Reformation*, vol. 5, p. 33.

We have been apt to imagine that the primitive church was all excellence and perfection! And such without all doubt the first Christian church which commenced at the day of Pentecost was. But how soon did the fine gold become dim. How soon was the wine mixed with water! How little time elapsed before the god of this world so far regained his empire that Christians in general were scarce distinguishable from heathens save by their opinions and modes of worship. And if the state of the church in the very first century was so bad we can not suppose it was any better in the second. Undoubtedly it grew worse.—John Wesley, sermon 66.

Laity and clergy, learned and unlearned, all ages, sects and degrees of men, women and children of whole Christendom, an horrible and most dreadful thing to think, have been at once drowned in abominable idolatry, of all vices most detested of God and damnable to man and that by the space of 800 years and more.—Church of England Homily, number 2; *Perils of Idolatry*.

What became of the true church during the 1260 years of ecclesiastical despotism? In the first verse of the last chapter (Revelation 11) John is commanded to measure the temple of God, and the altar, and them that worship therein and in the last verse, the temple of God is opened in heaven; but nothing is said of that temple, during the fearful interval of 1260 years. On the contrary there is everything to awaken the most painful apprehensions of its entire desolation. The court is given to the Gentiles. The holy city is trodden under foot. The two witnesses are overcome and slain. Their dead bodies lie in the street of the great city. . . . It could not be destroyed by others, but might it not become instrumental to its own destruction! . . . The purest church therefore may annihilate itself as a church, by the admission of other materials into combination with it.—Rogers' *Lectures*, etc., vol. 3, pp. 164, 165, 166.

The Rev. E. C. Brewer, LL. D., submits us a list of heresies introduced into the church in the early centuries, together with the date of their establishment.

- A. D. 200. Prayers for the dead began.
- A. D. 251. Paul the first hermit.
- A. D. 325. Celibacy of the clergy recommended.
- A. D. 360. Adoration of saints, martyrs, and angels.
- A. D. 375. Christmas Day appointed a religious festival.
- A. D. 390. Bells used in churches.
- A. D. 431. Mary called the Mother of God.
- A. D. 487. Sprinkling of ashes in Lent (Felix III).
- A. D. 500. Priests began to wear a distinctive dress.
- A. D. 506. Stone altars enjoined.
- A. D. 525. Extreme unction introduced by Felix IV.
- A. D. 547. Lenten fast extended to forty days; (Council of Orleans).—*Historic Note-Book*, Philadelphia, 1901.

It is not difficult to foresee that the continued incoming of such evils would soon swamp the church.

The Church of Christ being overcome and defeated, it is to be expected that another power will rule in her estate. "The kingdom of heaven" suffered "violence and the violent" took "it by force," henceforth the citizens must swear allegiance to the conqueror. They will worship at another shrine. This will not be difficult, as they have prepared themselves for "a strong delusion" and the heart of man withdrawn from his Maker worships as readily another god. It is his nature to worship; and if not the true, then the false.

Saint Paul speaks of this new and controlling force, calling him "that Man of Sin," "wicked," "strong delusion," (2 Thessalonians 2: 3-12).

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.—2 Thessalonians 2: 3, 4.

This is not some distant foreigner, but an enemy in the camp, an apostate; he is called a "son of perdition." This epithet can only apply to one who has fallen from the faith, as witness the instance in which Jesus used it, applying it to Judas. (John 17: 12.) This is the only occasion where "son of perdition" is applied unto another than Judas, hence we may justly infer that whoever Paul means, he will be some prominent character within the church, one that "sitteth in the temple of God, showing himself that he is God." A bold impostor, surely!

His coming is associated with "a falling away first." It does not precede the apostasy, rather follows it up, taking advantage of her weakened and defenseless condition. In the R. D. Week's, G. R. Noyes' and Campbell's versions of the New Testament "a falling away" is rendered "the apostasy," denoting the one great, general falling away.

The strength of his deception is most marked, the apostle calls it "a strong delusion," and its results will be realized in eternity: "That they all might be damned who believe not the truth but had pleasure in unrighteousness." (Verse 12.)

Indeed, it is the understanding of commentators in general, an understanding well supported by scriptural references, that the apostasy here alluded to is not the work of one man, but rather that of a succession of men continuing the same imposition. The remarks of Rev. Joseph Benson are quite in order.

That day shall not come, unless a falling away, the apostasy, come first. The article here is emphatical, denoting both that this was to be a great apostasy, the apostasy, by way of eminence, *the general, grand departure of the whole visible church into idolatrous worship*. . . . If this idea be derived from any ancient prophet, it must be from Daniel, who hath described the like arrogant and tyrannical power, chapter 7: 25: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Any man may be satisfied that Saint Paul alluded to this description by Daniel, because he hath not only borrowed the ideas, but hath even adopted some of the phrases and expressions. The man of sin may signify either a single man, or a succession of men; the latter being meant in Daniel, it is probable that the same is intended here also. He shall oppose and exalt himself, not only above inferior magistrates, who are sometimes called gods in holy writ, but even above the greater emperors, and shall arrogate to himself divine honors; so that he, as God, assuming the authority of Christ, sitteth in the temple of God,—*exercises supreme and sovereign power over the visible church, as head thereof, even over all that profess Christianity*. By the temple of God, the apostle could not well mean the temple at Jerusalem, because he knew very well that would be totally destroyed within a few years. It is an observation of the learned Bochart, that after the death of Christ the temple at Jerusalem is never called by the apostles the temple of God; and that when they mention the house or temple of God, they mean the Christian church in general, or every particular believer; which indeed is very evident

from many passages in their epistles: see 1 Timothy 3: 15; 1 Corinthians 6: 19; 2 Corinthians 6: 16; Ephesians 2: 19-24; 1 Peter 2: 5. In short the meaning of the verse is, that the wicked teachers of whom the apostle speaks would first oppose Christ by corrupting the doctrine of the gospel concerning him, and after that they would *make void the government of God* and of Christ in the Christian church, and the government of the civil magistrate in the state, by *arrogating to themselves the whole spiritual authority* which belongs to Christ, and all the temporal authority belonging to princes and magistrates; showing himself that he is God—exercising all the prerogatives of God, accepting such titles, and doing such things, as, if they indeed belonged to him, would show him to be God: an exact description certainly of the papal power.—Commentary, vol. 2, pp. 409, 410.

This does not merely represent the views of Mr. Benson, but of "the Methodist Episcopal Church" for whom his commentary was published in 1839. And this interpretation of the prophecy is not new, we note it in the learned works of Theophilus Gale, published in 1677,

It is said first there shall come a falling away, or an apostasy, i. e., a total, universal, horrid defection of the visible church; which can not be meant of any particular heretics or heresy in those times; because he speaks of it prophetically as a thing to come, not then existent. He here speaks of an *universal and total apostasy of the visible church*.—Court of the Gentiles, vol. 2, part 3, p. 226.

It is generally conceded by all Protestant writers that the "man of sin" alluded to is none other than the papacy, which arose within the church from small beginnings, eventually acquiring universal power when the church was completely subverted.

It was stated in the remarks of Mr. Benson that Daniel the prophet predicted the arising of the same power as that represented by "the man of sin." This is quite correct. The apostasy was such a serious affair that it could not fail to be seen by all the prophets when permitted to see into the future. Daniel has this to say:

I beheld, and the same horn made war with the saints, and prevailed against them; . . . And he shall speak great words against the Most High, . . . and think to change times and laws; and they shall be given into his hands until a time and times and the dividing of time.—Daniel 7: 21, 25.

Horns in prophecy denote power, authority or rulers, as witness the use of the term in the chapter before us: "And the ten horns out of this kingdom are ten kings that shall arise." (Verse 24.) "He had horns coming out of his hand and there was the hiding of his power." (Habakkuk 3: 4.) Thus it appears that some power was to arise who would

1. "Make war with the saints."
2. "Prevail against them."
3. "Wear out the saints."
4. "Speak great words against the Most High."
5. "Think to change times and laws."

Now if we can point out the power that has done all this, then may we know who it is that is symbolized by the "Little Horn."

A moment ago we learned that the fulfillment of Saint Paul's prediction relative to the "Man of Sin" was revealed in the papacy. Let us see now if this fulfillment can be applied to the "Little Horn."

First, we refer to the cruel and exterminating wars ever waged

by the papacy, when he had the power, against all who dared to differ from him in religious opinions. It mattered not whether his antagonists were "saints" or sectarians; so long as they entertained different doctrinal ideas they were made the object of his persecutions. The following from Reverend Scott, a most conservative writer, will signify:

No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the church of Rome. A million of the poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the Jesuits; the Duke of Alva boasted of having put thirty-six thousand to death in the Netherlands, by the hands of the common executioner, during the space of a few years. The Inquisition destroyed by various tortures, one hundred and fifty thousand Christians, within thirty years. These are a few specimens, and but a few of those which history has recorded; but the total amount will never be known till the earth shall disclose her blood, and shall no more cover her slain. These were put to death by the secular arm; by that power, of which the empire was the head, and which subsisted in ten kingdoms: for the persecuting ecclesiastical power, condescended to employ kings and emperors as the executioners of its murderous decrees!—Scott's Commentary, vol. 3, p. 947.

"A MOUTH SPEAKING GREAT THINGS."

In the 8th verse, speaking of the same horn, it reads that he had "a mouth speaking great things," which perhaps is more plainly put in the Breeches Bible, as follows: "a mouth speaking presumptuous things." The word *presumptuous* again appears in the 11th and 20th verses of the same edition.

In the summary of things concerning the dignity, authority, and infallibility of the pope, set forth by Boniface VIII, are these words: "The pope is of so great dignity and excellence, that he is not merely man, but as if God, and the vicar of God. The pope alone is called most holy, divine monarch, and supreme emperor, and king of kings. The pope is of so great dignity and power, that he constitutes one and the same tribunal with Christ, so that whatsoever the pope does seems to proceed from the mouth of God. The pope is as God on earth.—Guinness; Romanism and the Reformation, pp. 25, 26.

Look at the Sicilian ambassadors prostrated before him with the cry thrice repeated, "Lamb of God! that takest away the sins of the world!" It was the famous Gerson's declaration; "The people think of the pope as the one God that has power over all things in earth and heaven."—Elliott's *Horæ Apocalyptice*, vol. 3, p. 189.

And hence it is, that the pope hath power both in heaven and earth and hell: in token whereof he wears on his head a triple crown, and thus hath written in one of his decrees: if the pope should send many thousands of men into hell, no man may say unto him, What doest thou? Hence he imposeth laws on the consciences, makes new articles of faith, canonizeth books, saints and images, celebrates jubilees, sends forth innumerable indulgences or pardons for sin, emptieth purgatory.—Pareus on the Revelation, p. 171.

One more feature remains to be discovered and the identity of the Little Horn is complete:

HE SHALL "THINK TO CHANGE TIMES AND LAWS."

In his "appointing fasts and feasts, canonizing saints, granting pardons and indulgences for sins, instituting new modes of worship, imposing new articles of faith, enjoining new rules of practice and

revising at pleasure the laws both of God and Men" * the popes have amply fulfilled the prophecy.

In one of the papal decrees we read:

I do make holy and unholy; I do justify the wicked; I do forgive sins; I open and no man shutteth. All the world is my diocese, and I am the ordinary of all men, having the authority of the King of kings upon subjects. I am in all and above all. . . . If these things that I do be said to be done not of man, but of God, what do you make me but God? . . . I, being above all prelates, seem by this reason to be above all gods; whereupon no marvel if it be in my power to change times and abrogate laws, to dispense with all things, yea, the precepts of Christ.—Bolton's, *The Great Antichrist*, p. 48.

Thus far the identification of the Man of Sin and the Little Horn points to the papal power. Other marks may also be mentioned, such as are found in the writings of Saint John. Living as he did on the very threshold of the apostasy, it is not surprising that he should note them. That he saw the tendency of the church to apostatize is evident from his corrective counsels directed to the few remaining congregations in Asia. Which one of them escaped his apostolic censure? In this, coming events cast their shadows before.

Immediately upon reproving the said congregations the visions of heaven rested upon him.

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.—Revelation 4: 1.

Yes; it was the "hereafter" that was about to be presented to the prophet, which must surely have interested. It will doubtless concern the affairs of the church, for no other question was so dear to John.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.—Revelation 13: 1.

This beast is undoubtedly related to the vision of the 7th of Daniel where we learned of the uprising of the little horn. Note the following related features:

1. Daniel saw four beasts arise out of the sea, from whence came also the Beast of Revelation.

2. The first beast of Daniel 7 was like a lion, the second like to a bear, the third like a leopard. The beast of Revelation is like unto all three; "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear and his mouth as the mouth of a lion." (Verse 2.)

3. The fourth beast of Daniel 7, had no name; neither was there a name found for the beast of Revelation.

4. Ten horns grew upon the fourth beast, the very number seen on the beast of Revelation.

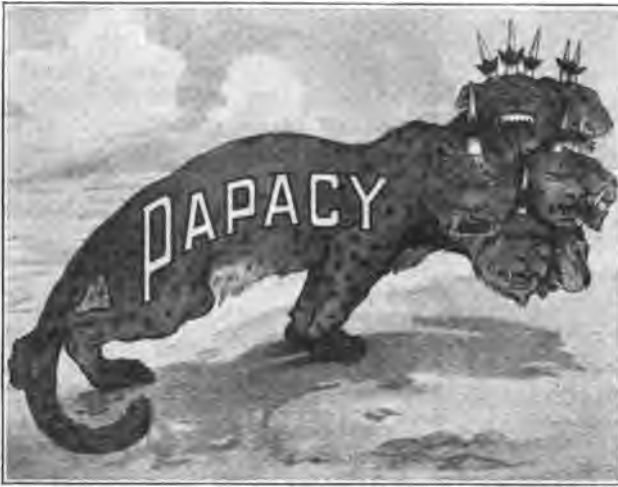
5. There grew up among the ten horns "another little horn" wherein was "a mouth speaking great things." (Verse 8.) This

* Bishop Newton, *On the Prophecies*, p. 249.

feature is most prominent on the beast of Revelation, "And there was given unto him a mouth speaking great things and blasphemies." (Verse 5.)

6. The little horn spake "great words against the Most High," or presumptuous things." The beast of Revelation "opened his mouth in blasphemy against God to blaspheme his name and his tabernacle and them that dwell in heaven." (Verse 6.)

7. The little horn "made war with the saints and prevailed against them . . . and shall wear out the saints of the Most High." (Verses 21, 25.) Of the beast of Revelation it is said, "and it was given unto him to make war with the saints *and to overcome them.*" (Verse 7.)



Who, then, can doubt the identity of the little horn and the beast of Revelation? They represented one and the selfsame power. And since we have learned that the little horn is the papacy, the beast therefore must symbolize the same imposture.

One other feature of similarity remains to be considered, and that is

THE DURATION OF TIME GIVEN UNTO THE LITTLE HORN AND THE BEAST TO PREVAIL AGAINST THE SAINTS.

Daniel informs us it will be for "a time, and times, and the dividing of time." (Daniel 7: 25.) John says it will be for "forty and two months." (Revelation 13: 5.)

The first named period reads slightly different in Daniel 12: 7, viz, "a time, times and an half," which in the Breeches Bible is rendered, "A time two times and a half." Undoubtedly all expressions mean the same, although varying slightly in language.

Of the significance of this peculiarly expressed period of time we are not left in the dark. John informs us, in predicting the departure of the woman, the church, into apostasy: "And to the woman were given two wings of a great eagle that she might fly into the wilder-

ness into her place where she is nourished for a time and times and half a time, from the face of the serpent," and elsewhere in the same chapter, varying his language, he expresses it more clearly, "And the woman fled into the wilderness where she hath a place prepared of God that they should feed her there a thousand two hundred and threescore days." (Verse 6.) There can be no doubt but what John is alluding to the same event in either verse, hence the periods of time set forth in each must be the same.

The identity is now complete. The "time and times and the dividing of a time," or "time and times and half a time," equals 1260 days and agrees exactly with the "forty and two months," the months being computed after the ancient reckoning of thirty days each.

It has been shown that the "Man of Sin" who "as God sitteth in the temple of God showing himself that he is God" was fulfilled in the papal power; wherefore we must conclude that all three, the man of sin, the little horn, and the beast represent one and the self-same evil, the apostasy in charge of the papacy.

There can be no doubt that the "time, times and dividing of a time," the "1260 days" and the "forty and two months" began at the same time, seeing they allude to the same event and equal each other in their measurement. It has been proved that "the falling away" which resulted in the rise of the papal power was none other than the departure of the church into the wilderness of apostasy, wherefore we must conclude that her abode therein for 1260 days transpired while the little horn prevailed against the saints for "a time and times and the dividing of time," when the beast had made war against the saints and had "overcome them" for "forty and two months."

Thus it appears that the abode of the church in the wilderness, the rule of the man of sin, and the wearing out or overcoming of the saints by the little horn and the beast, all occurred at one and the same time. And since these events begin together they will necessarily terminate together.

By divine permission, power was given unto the beast to continue (or as some copies read, to make war) forty and two months; which, reckoning thirty days to a month, make twelve hundred and sixty prophetic days, which are 1260 years. This is the same term of time as that for which the saints were given into the hand of the little horn—"a time, and times, and the dividing of time," as already considered; it is the same as that during which "the woman clothed with the sun," when fled into the wilderness from the face of the serpent, was to be fed there—"a thousand two hundred and threescore days," or "a time, and times, and half a time"; the same with that during which "the holy city" was to be trodden under foot of the Gentiles—"forty and two months" (Revelation 11: 2.) . . . The term of time is the same, and doubtless has the same point of time for its beginning, in all these several cases.—Curtis' *Mystery of Iniquity*, p. 383.

THE LENGTH OF TIME SIGNIFIED BY "1260 DAYS."

Our next inquiry will be to ascertain the length of time designated by the "1260 days," for it can not be that an apostasy of such stupendous results could be confined and accomplished within the above period literally interpreted. It must be that the 1260 days represent a longer period.

Indeed, it is an established characteristic of prophetic language that great events, national upheavals, and whole empires are illustrated by miniature symbols. A lion, a bear, a leopard, and a fourth beast, for instance, portrayed the four successive empires of history, the Babylonian, the Medo-Persian, the Grecian, and the Roman. So, too, with the little horn; it represented the universal power of the papacy.

Maintaining, then, the custom of prophetic interpretation, we must seek for a fulfillment of the 1260 days on a larger scale. And this is indicated in the writings of Daniel himself, for in the 9th chapter, speaking of the coming and crucifixion of Christ, he tells us that it will occur upon the expiration of "seventy weeks." Now seventy weeks contain just 490 days, and it is significant that our Lord came within the limits of 490 years from the time the period began, and was crucified the very year of its fulfillment. It is apparent, therefore, that 1260 days signify so many years also.

This is how Ezekiel was instructed to interpret prophetic days; "I have appointed thee each day for a year" (4: 6), and which is strikingly supported by a very early precedent,—*"After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years."*—Numbers 14: 34.

What a catastrophe! For 1260 long years the palsying power of the apostasy will blight by its withering touch all with whom it comes in contact. The saints shall be "overcome," existing in a "wilderness" of obscurity, helpless and emaciated, "worn out"; while the beast shall exercise unchallenged control "over all kindreds and tongues and nations." (Revelation 13: 7.)

The true church, considered as an establishment bringing forth spiritual children to Christ, she is said to reside in the wilderness for 1260 years which is typical of her being during that period *in a barren and unproductive state*.—Frere's Combined View, p. 82.

The apocalyptic prefiguration was fulfilled which depicted that the sun-clothed woman, the symbol of the primitive Church Catholic, as fleeing gradually out of sight into the desert; there or in that *state of invisibility* to remain for the fated 1260 years' period.—Elliott's Destinies and Perils, p. 300.

1260 years is surely the period of these antichristian Gentiles' occupancy of the visible church, and of the true church's captivity, in spiritual Babylon, and of her abode in the wilderness. During that period, *the true church can hardly be said to have any visible form, or distinct organization*. . . . It is by this antichrist that the daily sacrifice—true religion, and spiritual worship in the church, *has been taken away*, and the place of Christ's sanctuary,—*the visible church,—has been cast down*, trodden under foot by false professing Gentiles, who acknowledge the pope as their head, for more than twelve centuries.—Case's Light on Prophecy, pp. 76, 264.

The shadow of the papacy gradually, but surely extended in all directions and fell not *only upon every visible object* but upon the most secret springs of human action. By its sanction kings reigned and by its fiat an army of priests, monks, friars, nuns, encamped on the soil and held the whole continent for its liege lord, the pope. Europe was covered with ecclesiastical palaces, universities, churches and cloisters as by a network which inclosed and held fast every living thing.—Dalton's Epochs, p. 86.

By a declension of the true spirit of Christianity it gradually fell away until the spirit of antichrist, through the influence of false teachers, under the Christian name, gained the ascendancy and began his dark and deplorable

reign, which continued for the space of 1260 years. During this long and gloomy period darkness covered the earth and gross darkness the people so that *there was not found upon earth a church which stood in the true order and power of the primitive church of Christ*. For although there were many bright and powerful witnesses of the truth during the whole of that period, who testified against the growing corruptions of the times; yet in consequence of the tyrannical dominion assumed over the consciences of men, these witnesses were not suffered to build in the true order of the Church of Christ . . . thus the power of the holy people was scattered.—Summary View of the United Society of Believers, Commonly called Shakers; p. 1; published by order of the ministry, 1823.

WHEN DID THE APOSTASY OF 1260 YEARS COMMENCE?

Having traced the misfortunes of the church into an apostasy for 1260 years, our next and most natural inquiry is, When shall she return? This can only be determined by ascertaining the time of her departure. Learning that, we may very easily count up 1260 years when, of course, the church will emerge from her bondage of oblivion. Having suffered the penalty imposed she will be unfettered and freed.

The apostle mentions the existence of a withholding power in his day, which restrained the revealment of the Man of Sin, "And now ye know what withholdeth that he might be revealed in his time."—2 Thessalonians 2: 6. He further stated that this power would continue to restrain until he, the restraining power, would be taken out of the way: "Only he who now letteth will let until he be taken out of the way."—Verse 7.

The foregoing use of the word *let* is a little confusing; in this instance it means to hinder. This is the earlier use of the word and as stated by Webster, it means, "to retard, to hinder, to impede, to interpose obstructions. 2 Thessalonians 2. This sense is now obsolete or nearly so." Perhaps a clearer reading is found in the Noyes', Rotherham's, Weekes', Campbell-McKnight-Doddridge, and Revised translations where "letteth" is rendered "restraineth."

We are not told here what that restraining power was. Paul evidently had good reasons for not indicating it, but "we find an almost unanimous persuasion among the Fathers that the impediment thus darkly alluded to in the written prophecy was the Roman Empire: and the reason which they give why the apostle did not venture to commit to paper is, lest any such open declaration that the Eternal Empire was destined to fall and by its overthrow to make room for the Man of Sin, should by a jealous government be construed into an act of treasonable disaffection." Tertullian, Chrysostom, and Jerome, of the early Christian fathers, are upon record confirming the foregoing,⁸ and "therefore the primitive Christians in the public offices of the church prayed for its peace and welfare as knowing that when the Roman Empire should be dissolved and broken into pieces the empire of the Man of Sin would be raised on its ruins."⁹

⁸ Faber's Sacred Calendar, vol. 1, pp. 86, 87.

⁹ Bickersteth's Guide, etc., p. 151. Bishop Hurd's Introduction, etc., vol. 2, p. 17. Guinness' Romanism and the Reformation, pp. 196, 197.

¹⁰ Hion's Thoughts on Prophecy, p. 103.

But this restraining power was to be removed. The Empire of Rome was doomed. Now the overturning of an empire is usually accomplished by an enemy making inroads upon the country, destroying its government and appropriating its territory. In this manner did the Roman Empire fall. This is as Daniel describes it in the same prophecy where he speaks of the rise of the little horn.

The Roman kingdom is there presented as the fourth beast, "great and terrible," and we may say in this connection that this application is so generally accepted, finding as it does a place in our public school histories, that we shall not weary the reader with already accepted matter. Suffice it to say that the four beasts seen to arise from the sea in successive order represent, as the angel said, four kings or kingdoms. (Daniel 7: 17, 23.)

Now Daniel tells us that this fourth beast had ten horns, which, as already learned, represent powers either secular or religious. In this case it refers to the ten kingdoms which arose within the Roman Empire, and overthrowing the parent government, divided its territory among themselves. These are all items of history noted by historians dealing with early events: "The fourth beast shall be the fourth kingdom upon the earth . . . and the ten horns out of this kingdom are ten kings that shall arise."—Verses 23, 24.

This is not all that Daniel saw. The worst power of all was yet to come: "And another (horn) shall arise after them."—Verse 24.

This is that Little Horn of which we have learned. It is the papacy. The reader will note that its rise did not precede the coming forth of the ten horns. No! It arose "*after them*."

This is as the Revelator John viewed the rise of the beast. It does not war against the saints and overcome them until after it has developed "ten horns and upon his horns ten crowns." Consequently we must look for the division of the Roman Empire into ten kingdoms before we may witness the establishment of the Little Horn of the papacy. In order, therefore, to locate the commencement of the rule of the Beast, the Little Horn, the Man of Sin, the apostasy of 1260 years, we must take up the fall of the Roman Empire and follow on until we find ten separate kingdoms ruling simultaneously in the old Roman estate. This view of the matter was entertained by the early fathers, who lived in the days preceding the division of the Roman Empire.¹⁰

¹⁰ Irenæus held that the division of the Roman Empire into ten kingdoms would immediately precede the manifestation of antichrist, in his work, "Against Heresies," book 5, chapter 30, he says, "Let them await, in the first place, the division of the kingdom into ten; then, in the next place, when these kings are reigning, and beginning to set their affairs in order and advance their kingdoms, (let them learn) to acknowledge that he who shall come claiming the kingdom for himself, and shall terrify those sons of men of whom we have been speaking, having a name containing the aforesaid number (666) is truly the abomination of desolation.—Guinness, Romanism and the Reformation, p. 194.

Saint Cyril, of Jerusalem, who flourished in the fourth century, says, that "this predicted antichrist will come, when the times of the Roman Empire shall be fulfilled, and the consummation of the world shall approach. Ten kings of

The ten kingdoms effecting this division of the Roman Empire are stated by the Rev. Isaac Ashe, A. B., to be the Goths; the Ravenna; the Huns; the Romans; the Saxons; the Burgundians; the Sueves; the Franks; the Alemans; and lastly the Lombards.—The Book of Revelation, pp. 131, 132. This list is also presented by Harcourt Bland in his *Apocalyptical History*, pp. 310, 311.

We are aware that some slight difference exists among writers respecting the dynasties constituting the number ten, "this has been occasioned by those who have written upon the subject taking different dates or founding their report on what was the actual state of things at different periods; for we must all be aware that there is a material difference between taking our estimate from the time of those Gothic tribes first breaking in upon the several provinces of the empire and while they were roaming up and down in it harassing the people and the government before they got full power in it as kings."—William Jones, *Lectures on the Apocalypse*, p. 305.

The era of the dissolution of the Roman Empire was a most tempestuous time, Doctor Robertson terming it the most calamitous in the history of the world,* and it is not surprising if there were other nations than those mentioned that temporarily intruded upon the world's politics; but we must take our bearings from those kingdoms that weathered the gale, from the ten horns that were *crowned*, that is, established. (Revelation 13: 1.)

Messrs. Ashe and Bland, in their selection have governed themselves accordingly, Mr. Bland observing "as these ten horns are allowed by all commentators to denote ten independent kingdoms, so we must look for the date of that ascension (the ascension of the

the Romans shall arise together, in different places indeed, but they shall reign at the same time. Among these, the eleventh is antichrist, who, by magical and wicked artifice, shall seize the Roman power."—Hicou's *Thoughts on Prophecy*, pp. 61, 62.

Thus Tertullian, asking this question, Who is it that "letteth"? answers, "Who but the Roman State, the division of which when it is scattered among ten kings, shall bring in antichrist, and then shall that wicked one be revealed."—*Literalist*, vol. 2, p. 303.

Next turn we to Tertullian. And on the subject of antichrist, while agreeing with Irenæus in expecting his development chronologically after the breaking up of the Roman state into ten kings or kingdoms, all in strict accordance with the Apocalypse.—Elliott's *Horæ Apocalyptice*, vol. 4, p. 280.

*If a man were called to fix upon the period in the history of the world, during which the condition of the human race was most calamitous and afflicted, he would, without hesitation, name that which elapsed from the death of Theodosius the Great, to the establishment of the Lombards in Italy, A. D. 395 to A. D. 571. The contemporary authors, who beheld that scene of desolation, labor and are at a loss for expressions to describe the horror of it. But no expressions can convey so perfect an idea of the destructive progress of the barbarians, as that which must strike an attentive observer, when he contemplates the total change which he will discover in the state of Europe, after it began to recover some degree of tranquility, towards the close of the sixth century. Very faint vestiges of the Roman policy, jurisprudence, arts, or literature remained. New forms of government, new laws, new manners, new dresses, new languages, and new names of men and countries, were everywhere introduced.—Robertson's *Charles V*, vol. 1, pp. 11, 12.

beast), not when this or that head had first appeared or had been restored, but when ten independent governments or kingdoms had become developed or *had been erected*, or according to the metaphor, had been *crowned*."—Apocalyptical History, p. 310.

Later he tells us just when this was.

DATE OF ESTABLISHING THE TEN KINGDOMS—A. D. 570.

Rev. Jacob Tomlin says, "It is generally acknowledged by commentators that the ten horns crowned with diadems represent the ten kingdoms formed by the Goths and Vandals within the bound of the Western Roman Empire in the fifth and sixth centuries."—Interpretation of the Revelation, p. 247.

To this agrees the popish expositor, Bishop Walmsley "that the germination of the ten horns from the head of the Roman beast can only mean the springing up of the ten Gothic kingdoms within the limits of the Roman Empire during the fifth and sixth centuries." (Faber's Sacred Calendar, vol. 1, p. 45.)

This does not mean that all the ten kingdoms were established in the fifth century, nor yet that none were established until the sixth; rather that the commencement of the setting up of the ten kingdoms began in the fifth century and was completed in the sixth. To this agree the remarks of Rev. George Croley: "Before the close of the sixth century ten barbarian kingdoms were formed in Europe. . . . This division had been twice prophesied by Daniel, 'the ten horns are ten kings.' Those kingdoms all adopted the faith which in the sixth century emanated from Rome."—Apocalypse of Saint John, pp. 229, 230.

The learned Elliot also affirms that the ten kingdoms assumed independent sovereignty when they "ere the end of the sixth century cast away that badge of inferiority and themselves assumed the diadem." (Warburtonian Lectures, p. 260.)

But whatever the differences existing among writers as to the ten kingdoms, of one thing they are almost universally agreed, and that is that the kingdom of Lombardy was one of the ten, and there is an overwhelming array of testimony to show that it was not only one of the ten, but *it was the tenth and last* of the kingdoms set up, effecting the prophetic division of the Roman Empire. We need only to refer the reader to Allwood's Key to the Revelation, volume 1, page 294; Jones' Lectures on the Apocalypse, page 306; Machiavelli's History of Florence as quoted and supported by Scott's Commentary, volume 2, page 817; Barnes' Notes on Daniel, page 322; Keith's Signs of the Times, volume 1, page 20; Campbell's Illustrations of Prophecy, page 57; Fenton and Hutchinson's Second Advent, page 292; Junkin's Lectures on the Prophecies, page 69; Blackburn's History of the Christian Church, page 151; Faber's Sacred Calendar of Prophecy, volume 2, page 71; and Rivington's Questions on English Church History, page 10.

Unquestionably then, the Lombardic kingdom stands forth as the tenth and last of the prophetic kingdoms effecting the division of the Roman Empire, and it is from the time of its establishment that we must reckon the complete removal of the hindering power and

the commencement of the rule of the Man of Sin. It is the time of beginning the 1260 years. All prophetic students look upon this as a most vital period.

It was not till the subversion of the western empire by the northern nations, and the division of it into ten kingdoms, that way was made for the full establishment of the papal usurpation at Rome, the capital city of the empire.—Scott's Commentary, vol. 3, p. 737.

These ten kings are ten kingdoms, into which the Roman Empire was to be subdivided; and the ten horns which thou sawest, are ten kings, which have received no kingdom as yet, but received power as kings one hour with the beast. These words are admirable; to me they appear express, and I am astonished that it hath not been observed that they precisely mark the time wherein we must begin to reckon the reign of the beast. . . . These two passages signify expressly, from what time we must compute the 1260 years. 'Tis from the time that the Goths, Vandals, etc., after having a long time harassed, and rent the Roman Empire, at last divided it into ten pieces.—Jurieu, On the Prophecies, vol. 2, pp. 51, 52.

The time when the beast became properly such, was at the rise of the ten kingdoms.—Slight's Apocalypse, p. 387.

It was not till the subversion of the western empire by the northern nations, and the division of it into ten kingdoms, that way was made for the full establishment of the papal usurpation at Rome, the capital city of the empire.—Benson's Commentary, vol. 2, p. 411.

Now for the date of the establishment of the kingdom of Lombardy. Reverend Ashe says, "they were established in Italy under Alboinus, who was proclaimed king and fixed his royal seat at Pavia, A. D. 570."—The Book of Revelation, p. 131.

A. D. 570 is just the time as Tomlin and Walmsley have said, the "sixth century," or as Croley has said "before the close of the sixth century," or as Elliott has said "ere the end of the sixth century."

Perhaps the most unprejudiced historian we can refer to is Gibbon, the infidel. At any rate he can not be accused of a prejudicial interpretation of prophecy. In his masterpiece, *The Decline and Fall of the Roman Empire*, he deals particularly with this very question. In chapter 45 he says: "Alboin undertakes the conquest of Italy A. D. 567." A little later in the same chapter he follows with another statement, heading a paragraph, "Conquest of a great part of Italy by the Lombards, A. D. 568-570."

Alboin, the leader of the Lombards, seems to have decided on establishing his people in Italy as early as 567, but did not commence hostilities until 568, and it was not until A. D. 570 that he accomplished his purpose.

With this agree other writers quite as reliable. E. B. Elliott, A. M., in his *Horæ Apocalypticæ*, regarded by many as the ablest prophetic exposition in the English language, states that

The Lombards, a fresh and barbarous Gothic horde, had but recently come down from the Danube; it was in the year 570, and with the somewhat remarkable exception of Rome and a connected district, had seized upon and established their kingdom in Italy.—Page 398, vol. 1, 5th edition.

And the following from George Junkin, D. D., President of Miami University, Oxford, Ohio, is quite confirmatory:

Alboin, without an important battle, was proclaimed king of Italy, A. D. 570.—Lectures on the Prophecies, p. 87, 1844.

We commend also the observations of Harcourt Bland:

It shows, at least, that as one of the ten kingdoms, that of the Lombards

was not finally established before the latter part of the sixth century, or about A. D. 570; so the western beast with his *ten horns crowned* could not possibly have risen from the sea antecedently to the period fixed upon by me. . . . A. D. 570—the year in which the last kingdom, that of the Lombards, was established in Italy by Alboinus, or when the last “horn” may be said to have received its diadem.—Apocalyptical History, pp. 310, 328, 1858.

One more reference and the case, we think, is conclusive, pointing to 570 as the fated period of history.

They (the Lombards) began their march in the month of April of the Christian era the 568th . . . upon the reduction of that city Alboinus was with loud acclamations proclaimed king of Italy by the Lombards and the whole army, and from that year, the year 570, historians date the beginning of the Lombards in that country.—Bowers' History of the Popes, vol. 2, p. 444, 1750.

THE PAPAL APOSTASY ESTABLISHED 570 A. D.

Of the events resulting from the Lombard invasion, particularly those affecting the rise of the papacy, the establishment of the apostasy, we shall consult the Catholic historian, Cardinal Manning, who, of course, can not be suspected of knowingly committing his church to a fulfillment of unfavorable prophecies.

In like manner the successive invasions of barbaric hordes, and above all the invasions of the Lombards, extinguished utterly and destroyed the last vestige of the Roman Empire in Italy: it was utterly swept away, it existed no longer. Where thenceforward was the subjection of the Roman pontiff to an emperor whose empire had ceased to be? . . . The Roman Empire in Italy was extinguished by the judgment of God and the throne of Rome was vacant by the visitation of God. And when the last vestige of civil authority has perished there remained in Rome one sole person who had been the Father, the Pastor, Lawgiver, Protector, the Head of the People, to whom they turned as their supreme spiritual authority, around whom they gathered in all their perils. The line of the Roman pontiffs alone was left. The providence of God thus liberated the head of the church completely and altogether from any civil authority whatsoever.—The Independence of the Holy See; Cardinal Manning, pp. 13, 14, London, 1877.

Testimony also from Machiavelli, another historian of the same religion is confirmatory:

Nevertheless until the coming in of the Lombards all Italy being under the dominion either of emperors or kings, the bishops assumed no more power than what was due to their doctrine and manners; in civil affairs they were subject to the civil power. But the Lombards having invaded and reduced Italy into several cantons, *the pope took the opportunity and began to hold up his head*. For being as it were governor and principal at Rome, the emperor of Constantinople and the Lombards bore him a respect, so that the Romans by mediation of their pope began to treat and confederate with Longinus, the emperor's lieutenant, and the Lombards, not as subjects, but as equals and companions.—History of Florence, book 1, p. 6.

Thus it was “in this manner the emperor of Rome or ‘he who letteth’ was ‘taken out of the way’ and the bishop of Rome advanced in his stead.” (Bishop Newton, On the Prophecies, p. 471.)

Testimony of this character coming from an unthinking, confessed source, right from the papacy itself, is simply unimpeachable, particularly when it so astonishingly agrees with the “sure word of prophecy.”

Is it any marvel then that writers speaking of this time and these events declare that “*After the barbarous nations had obtained their dominion a new character also of barbaric origin appeared, possessing great power, and that his power to do what he will continued*

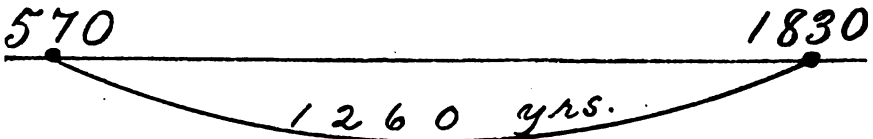
during a period of 1260 years.”¹¹ That “with the Gothic invasion and the break-up of the western Roman Empire into ten kingdoms came the predicted rise of antichrist,”¹² and that at this time occurred “the rise of the beast, about A. D. 570.”¹³

Rev. William Ward is most positive on the matter.

In 568 the Lombard invasion began and in three years intercepted all connection between Rome and the Exarchate by which the popes became sole masters of Rome and acquired all the civil and military power as well as spiritual authority in the city, A. D. 570. . . . Thus the invasion of the Lombards was a sea of troubles from the midst of which the government of the Exarchate was dissolved in Italy and the Italian republics of Venice, Genoa, and Rome had opportunity to arise. Rome, however, had only the shadow of a republic and displayed the absolute sovereignty of the pope. . . . Having traced the first exercise of independent temporal sovereignty by the pope from A. D. 570, I propose the following test of my opinion.”¹⁴

Hereupon our author submits a proposition that since there were forty-two stations of the Israelites in journeying through the wilderness from Egypt to Canaan, (Numbers 33,) even so should there be a corresponding number of stations in the wilderness of the apostasy, thirty years apart, commencing with 570 A. D. Submitting a very searching examination, Mr. Ward says:

In the calculation from 570 to 1830 I have found forty-two important eras in the history of Europe and the Jewdaizing antichristian church agreeable with the forty-two stations of the Israelites.”



We are aware that a certain class of prophetic students prefer to regard the 1260 years as commencing from an era, a period of years, which Mr. Guinness terms “the era of the establishment of the papacy.”¹⁵ This era he thinks extended from the Decretal Epistle of the Emperor Justinian, directed to the bishop of Rome in 533 A. D., acknowledging him “The head of all the holy churches,”¹⁷ to 607 A. D., when “the Emperor Phocas promulgated another very notable decree, confirming the right of the pope to the headship of all the churches.”¹⁸

These decrees are referred to by E. B. Elliott respectively as a “primary and imperfect commencement” and “a complete commencement”;¹⁹ or as Auberlen observes in his comments on Elliott’s views: “The forty-two months of the beast are consequently 1260

¹¹ History and Revelation, vol. 3, p. 301; J. H. Braund, 1875.

¹² History Unveiling Prophecy, p. 63; H. G. Guinness, D. D.

¹³ Apocalyptic History, p. 322; H. Bland.

¹⁴ Prophetic History, vol. 5, pp. 31, 34, 68, London, 1818.

¹⁵ Ibid., p. 74.

¹⁶ The Approaching End of the Age, p. 611.

¹⁷ Signs of the Times, p. 94, vol. 1; Doctor Keith.

¹⁸ The Approaching End of the Age, p. 375.

¹⁹ The Warburtonian Lectures, pp. 290, 291, 1849-1853.

years and begin with the *spread* of the Justinian code on the one side and the edict of Phocas on the other." ²⁰

We have no objection to entertaining this period providing some commencing point can be found from which to date the 1260 years. It must be a point inclosing and comprehending the whole period. The only point thus filling the bill is the central, and that central is A. D. 570.

If there be anything in the adage that "extremes are dangerous," then all danger is removed by taking the medium point. This seems to be indorsed by Mr. Guinness, for elsewhere in his work he says, "The birth of Mohammed and the accession of Gregory the Great towards the end of the sixth century mark the commencement of the second part of the Times of the Gentiles." ²¹

The Times of the Gentiles here alluded to are the 1260 years which he rightfully explains elsewhere. They are called "the second part" because it is the latter half of the great period of "seven times," or 2520 years, that the apostasy has to deal with. Now, when was Mahomet born? as that is the "commencement." Mr. Guinness tells us, on page 609, he was born A. D. 570. (The Approaching End of the Age.)

Mohammedanism, like Christianity, centers in its founder, and the birth of each was a great day for their respective churches. Nor is it surprising that the birth of Mahomet dates from the death, the apostasy, of the church, the birth of the papacy. Scott styles Mohammedanism and the papacy "twin sisters." ²² Fleming called them "twin powers of darkness" ²³ and Duncklee said "Mohammedanism is a twin brother of Romanism in falsehood, in blasphemy, in hatred of Christianity, and by parentage and *by birth*." ²⁴

Undoubtedly the Scriptures allude to both when they say, "And I saw three unclean spirits like frogs come out of the mouth of the dragon (the nations comprising the old Roman Empire), and out of the mouth of the beast (popery), and out of the mouth of the false prophet" (Mohammedanism). (Revelation 16: 13.)

With Rome it may share the dishonor of "the abomination that maketh desolate"; for did not their armies, mercilessly destroying the Jews, "stand in the holy place," and in 637 A. D., upon the consecrated ground of that far-famed temple of Solomon, erect the idolatrous Mosque of Omar? And they have held that sacred site almost uninterruptedly ever since.

Romanism and Mohammedanism, the greatest dominating evils of history, embracing millions in their manacles, originated on the one hand with the apostate spiritual sons of Israel, the church, the legal offspring of Abraham; and on the other with the descendants of Ishmael, the illegal son of the same sire.

This eastern evil began, as the History of All Nations says, in

²⁰ Auberlen's Daniel and the Revelation, p. 380.

²¹ The Approaching End of the Age, p. 607.

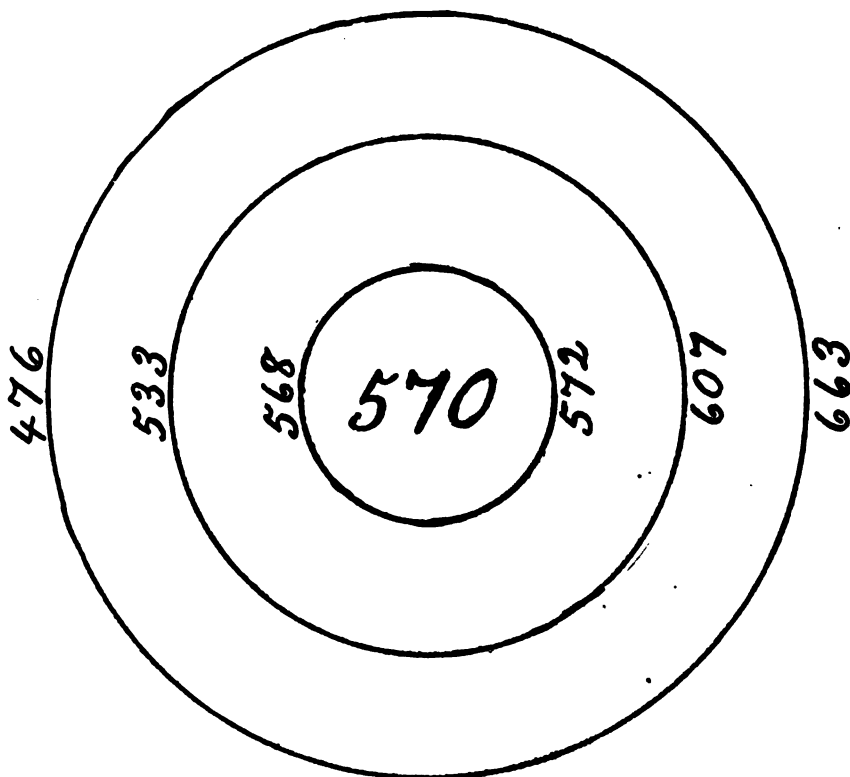
²² Commentary, vol. 2, p. 824.

²³ Rise and Fall, etc., preface, p. 9.

²⁴ Development and Fulfillment, etc., p. 179.

A. D. 570;²⁵ or as Jenour states, in the birth of its founder. "Thus, then, we have traced the origin and progress of Mohammedanism from its first rise at Mecca in the birth of its founder."²⁶ This occurred in 570,²⁷ as an abundance of evidence will show.

And so we may say in that oft quoted language of Doctor Prideaux, "that antichrist had at that time set both his feet on Christendom together, the one in the east and the other in the west." —Literalist, vol. 2, pt. 3, p. 280.



Another and larger period is submitted us by Mr. Guinness as marking a more complete era of the rise and establishment of the papacy. It commences 476 A. D., when the downfall of the Roman Empire commenced with the dethronement of Romulus, and extends

²⁵ Vol. 7, p. 378.

²⁶ Rationale Apocalypticum, vol. 1, p. 323.

²⁷ Encyclopedia Britannica; The Great Events, vol. 4, p. 390. Stanley's Eastern Church, p. 501. Goodrich's Ecclesiastical History, p. 75. Cutts' Turning Points, etc., p. 251. Birkhäuser's History of the Church, p. 224. Wright's History of all Nations, vol. 7, p. 379. Durny's General History, p. 193. Cox's Exposition, etc., p. 141. Historians' History of the World. Larned's History for Ready Reference. Zenos Church History, p. 111. Woodward's Mohammedanism, p. 1.

to A. D. 663, when Pope Vitalian ordered all the services of the church throughout the world to be read in Latin—a decree that is still in force. But the happy solution of this period is that, like the other, it is bisected by 570, the great commanding center of the whole. Why, they simply can not get away from 570. It is the hub around which all their eras revolve.

One more era presents itself. It is much smaller and comes to us from the Encyclopedia Britannica. It is an era marking a "new epoch," "a special state of things in Rome":

The first dawn of a completely new epoch can only be dated from the invasion of the Lombards, 568-572. Their conquest of a large portion of Italy was accompanied by the harshest oppression. They abolished all ancient laws and institutions, and not only seized a third of the lands but reduced the inhabitants to almost utter slavery. . . . *A special state of things now arose in Rome.* We behold the rapid growth of the papal power and the continual increase of its moral and political influence.—Encyclopedia Britannica, vol. 20, art. "Rome," (ninth ed., Scribners).

Of this era we have nothing to say. The reader will observe for himself. It turns upon the pivot of 570.

THE IMPERIAL EDICT OF A. D. 607.

Another position taken by a great many students is that the edict of the eastern Roman Emperor, Phocas, reigning at Constantinople, decreeing that "the name of Universal was appropriate only to the church of Rome as that which was the head of all churches and that it suited the dignity of the Roman pontiff alone, but not that of the bishop of Constantinople who had presumed to usurp it for himself";²⁸ is the proper commencement of the 1260 years.

It will be understood that Phocas had gained his throne by "treason and murder"²⁹ and "expected to strengthen himself in his usurped dominions by that piece of policy. In those times of endless tumult, revolution, and blood, Phocas needed a friend and dreaded an enemy, and he knew there was no way to gain the friendship or favor of the Roman pontiff so easily as to flatter and fan his pride and ambition."³⁰ This decree was issued in A. D. 607,³¹ according to the statements of those who have given the matter special investigation; other writers date it 606.

Undoubtedly this edict marked an epoch in the early development of the papacy, but that is all; it did not commence his rule and reign. That began, as we have learned, in 570, according to the testimony of Catholic historians themselves.

"This was not," says Barnes, alluding to Phocas' decree, "the

²⁸ Allwood's Key to Revelation, vol. 1, p. 305.

²⁹ McGavin's Protestant, vol. 1, p. 723.

³⁰ Pearson's Dissertation, etc., p. 351.

³¹ Gell on Revelation, vol. 2, p. 35. Edgren's Epiphaneia, p. 90. Curtis' Mystery of Iniquity, p. 375. Kett on Prophecy, vol. 1, p. 395. Jepp's Terminal Synchronism, pp. 33-37. McGavin's Protestant, vol. 1, p. 724. Fysh's History of the Church, p. 88. Guinness' End of the Age, tenth edition, p. 618.

beginning of that peculiar domination or form of power which the pope has asserted and maintained. If this title were conferred it imparted no new power; it did not change the nature of this domination; it did not in fact make the Roman bishop different from what he was before."—Book of Daniel, p. 331.

As a matter of fact the papacy had budded in 570, and whatever events of a later date brought it forth into greater prominence, were in the nature of the blossom of development. In this light must we view the events of A. D. 607, for in that year "the Emperor Phocas promulgated another very notable decree *confirming* the right of the pope to the headship of all the churches, eastern as well as western."—Guinness' End of the Age, p. 375.

Thus is it viewed by a great many writers, not as conferring "the headship of all the churches," but as "confirming"²² that which was already held. It was an occasion marking an imperial acknowledgment of the pope's already acquired supremacy.

It will be conceded by all that however independent and powerful the pope became in 570, the passing of the years would but serve to increase his influence. Hence it is with some propriety that Elliott speaks of a "primary" epoch of commencement "to the beast's 1260 days" and of "Phocas' decree" as being "a confirmation of the papal supremacy, as constituting a fit and complete secondary commencing epoch to the beast's 1260 predicted years." (Horæ Apocalypticae, vol. 3, p. 302.)

It would appear that the era of the rise of the papacy, covering the years extending from his birth to his "confirmation," from the bud to the blossom, commences at A. D. 570 and reaches to 607.

But it will be impossible to commence the 1260 years of solar measurement from 607; and the events situated 1260 years thence do not warrant it. Naturally we look for a restored church, freed from the imprisonment of apostasy upon the termination of her sentence. Did anything occur in 1867 suggesting such an occurrence? Was the church then brought out in all its golden grandeur, clothed with the sun of inspiration and adorned with apostles twelve? If so, where is it, and who was instrumental in bringing it forth? We are unaware of any church being organized that year, much less the Church of Christ.

If the prophetic period of 1260 years is to be dated from 607, it must be that another system of time measurement than that of solar should be used; possibly the lunar.

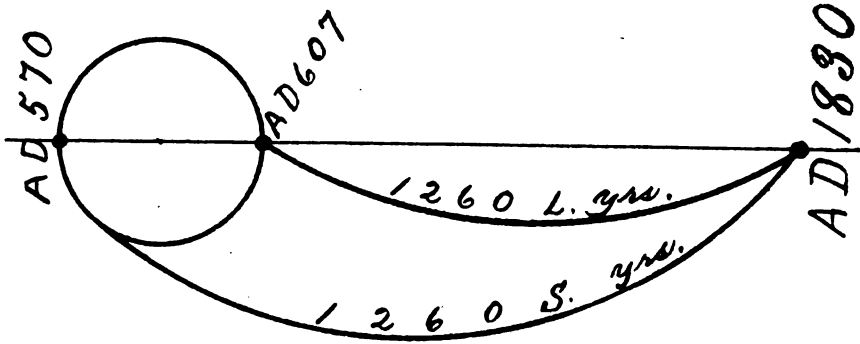
The difference between a solar year and a lunar year is about 11 days, there being in a solar year approximately 365 $\frac{1}{4}$ days, and in a lunar year approximately 354 1-3 days. In 1260 lunar years there are 1222 $\frac{1}{2}$ solar years. The former is measured by the moon and the latter by the sun. The ancient Jewish and Grecian years were lunar, as was also the Roman in the days preceding Julius

²² Roberts' Lectures, p. 124. Labagh's Lectures, p. 119. Waller's Second Coming, p. 291. Ralston on the Prophecies, p. 58.

Cæsar. The Arabs, Turks, and all Mohammedans to this day preserve their years strictly lunar.

Consequently, it is not surprising if "lunar as well as solar measurements of the year are employed in the chronological predictions of Scripture."—Guinness' Light for the Last Days, p. 83.

Apply now the lunar rod of 1260 years to A. D. 607 and note the result. It brings us to A. D. 1830.



Thus, from whichever terminus of the era of the rise of the papacy we measure, reckoning in solar or lunar years, the result is the same—1830.

CALENDAR OR PROPHETIC YEARS.

There is another system of time measurement, however, which we must not overlook, that of prophetic or calendar years. It has 360 days to the year.

This system was in use in Daniel's day in the Chaldean nation, and was also held by the Egyptians. Indeed, its use goes back to the time of the flood, for from the seventeenth day of the second month, Genesis 7: 11, to the seventeenth day of the seventh month, Genesis 8: 4, a period of five months, there were 150 days, Genesis 7: 24; 8: 3; since, therefore, five months equal 150 days, one month will amount to 30 days and twelve such will make 360. Moreover, it will be recollected that Daniel and John, in Daniel 7: 25, 12: 7, Revelation 12: 14, speak of the dominion of the little horn and the beast as prevailing for a "time and times and half a time," and in Revelation 13: 5 and 12: 6, referring to this same period they call it "forty and two months," "1260 days." Now in scripture a "time" is a year, for the seven times that passed over Nebuchadnezzar's head pointing to his deposition lasted exactly seven years, according to Josephus and others. Daniel 4: 25. Therefore, since a "time" equals one year, "times" plural, will be two years, and "half a time" will amount to one half year; total, three years and a half. Three and a half years therefore equalling 42 months or 1260 days; one year will amount to 12 months or 360 days, which is surely a calendar year (hereafter designated a prophetic year); and 1260 prophetic years equal 1242 solar years.

In view of these facts it will not be surprising if the prophetic periods find their fulfillment in prophetic years as well as in solar.

So the 1260 days being divided into three years and a half (or time, and times and a half, in the apocalyptic dialect), 360 days must make up a year, . . . we will find that the 1260 days in the Revelation being reduced to years, are eighteen years short of Julian years, in the prophetic reckoning. —Fleming's Rise and Fall, p. 42.

Three sorts of years are, it must be premised, demonstrably employed by the Author of the prophetic periods: solar, calendar, and lunar years. Calendar years, or years of 360 days, are used in the predictions of Daniel and the Apocalypse; for it is only three and a half such years that contain 1260 days. —Guinness' End of the Age, p. 374.

THE "SEVENTY WEEKS" FULFILLED IN SOLAR AND PROPHECIC YEARS.

In the seventy weeks of Daniel, chapter 9, we find this principle strikingly illustrated. It is fulfilled in both solar and prophetic years. This prophecy is indeed generally regarded as a prophetic precedent. Its unfolding is a pattern for the solution of other prophetic periods. It is a key by which we may unlock the mysteries of the kingdom.

"Seventy weeks are determined upon thy people and upon the holy city to finish the transgression, and make an end of sins, and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the Most Holy." (9:24.) An undoubted forecast of the winding up of the law of Moses and the establishment of the gospel of the kingdom effected in the personal ministry of Christ, "the Most Holy."

This period commenced with the "going forth of the commandment to restore and build Jerusalem," verse 25.

But we find that there were two commandments went forth of the same import, tending to effect the restoration of Jerusalem, the first in the 7th of Artaxerxes, B. C. 457, and the latter in the 20th of Artaxerxes, B. C. 444. See Ezra 7 and Nehemiah 2. Ussher places the latter commandment at 445, but how he can conceive that the 20th of Artaxerxes occurred in the year 445 when he places the 7th of Artaxerxes at 457, we are at a loss to understand. Pusey, Guinness, Uriah Smith and others place it at 444.³³

Commencing, however, the seventy weeks or 490 days, for such they truly signify, from the first of these commandments, and giving to them their scriptural valuation "each day for a year" they will expire A. D. 34, the very year our Lord was crucified.

It is generally received that the crucifixion of Christ took place A. D. 33 or 34, the preponderance of evidence, however, favors 34. Sir Isaac Newton offers a most searching investigation of this matter and is ably sustained in his conclusion by Elliott, Brown, and Uriah Smith, that the crucifixion occurred in the last named

³³ Daniel the Prophet, p. 168. Approaching End of the Age, p. 589. Daniel and the Revelation, p. 253.

year.³⁴ And it is from this point, the 7th of Artaxerxes, that the great mass of commentators commence the seventy weeks.³⁵

In computing a number of years from any B. C. point that will reach into A. D. times, one year must be added in order to give us the true result. Thus 4 years from B. C. 2 is fulfilled in A. D. 3. It is worked out thus: 4 minus B. C. 2 equals 2 plus 1 equals A. D. 3; the same in reckoning 490 years from B. C. 457, 490 minus B. C. 457 equals 33 plus 1 equals A. D. 34, the true time of termination.

But what about the prophetic years, those years so repeatedly presented by the prophets? Are they not to be employed in the solution of this prophecy? Bickersteth says: "As the seventy years captivity had a double commencement, so this longer period of 70 weeks appears to have a double commencement." (Practical Guide, p. 179.) Thus, with a double commencement and one common terminus, we may be assured of the correctness of the data.

The point from which we shall reckon the 490 prophetic years will be the central of the whole era covered by "the going forth of the commandment to restore and build Jerusalem," which as we have learned, extended from B. C. 457 to B. C. 444.

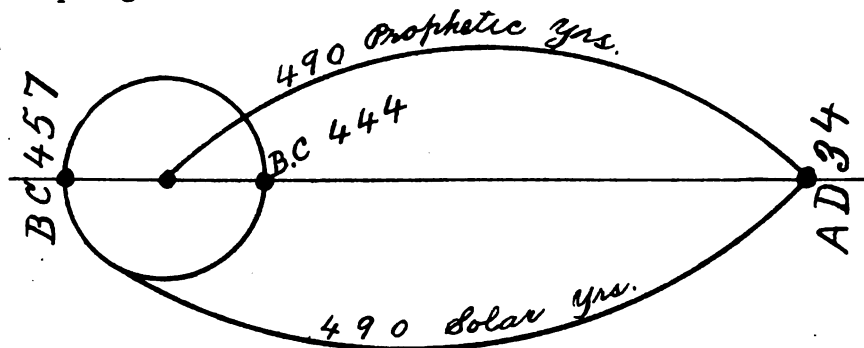
This era is but a term of thirteen years, and is manifestly but one in its purpose and accomplishment. It was a period set apart and devoted to the issuance of commandments and the removal of hindrances whereby Israel might become free and unfettered. The commandment of the 7th of Artaxerxes did not alone accomplish it. True, it was a beginning, and an indispensable beginning, too, but there were later insurmountable obstacles preventing the carrying on of the work at Jerusalem, and which could only be, and were removed by the delivery of further imperial instructions. The commandment of the 7th of Artaxerxes could not achieve the desired results until backed up by the issuance of another in his twentieth year. Both commandments then, were necessary to the accomplishment of the rebuilding of Jerusalem. It is apparent, therefore, that the restoration and rebuilding of Jerusalem, the one interesting event looked forward to by Daniel and his fellow-captives, was only accomplished by the combined workings of the two commandments, covering, as they did, a period of 13 years.

It is from this period then, that we will begin our measurement in prophetic years. Computing thus from an *era* is much more satisfactory than reckoning from an event of a day's or even of a year's dimension. An era is larger, more prominent and conspicuous, covering years, decades, and sometimes centuries in its immensity. Its importance is unquestioned and goes unchallenged, whereas an event confined to an hour, a day, a month, even its very existence in history is competed for by a thousand counter events

³⁴ Observations on the Prophecies, pp. 131-168. Warburtonian Lectures, pp. 457, 465, 466. The Even-Tide, pp. 130, 131, vol. 1. Daniel and the Revelation, pp. 262, 263.

³⁵ Prideaux, Pusey, Elliott, Kett, Campbell, U. Smith, Duncklee, Spanheim, Sir Isaac Newton, Brown.

quite as important and just as big. With eras there is no such competing.



The point of commencement in an era from whence to reckon a term of years naturally will be its central. It is in accordance with the law of nature that we usually find the vital, germinative force secreted in the central and protected regions. The seed of the apple is in the core. The myriad planets upheld by unfathomable wisdom move upon their axes controlled by an unseen centrifugal force. There is no exception, and the circumference is invariably controlled by the center. In establishing a seat of government it is customary to locate it somewhere near the center of the dominion, not only to insure protection against the invader, but also to extend convenience to the citizen. It is so with these eras of history from whence prophetic periods are to be dated. We shall find their vital, controlling, and governmental point at the center. From thence we commence measurement in prophetic years.

In 490 prophetic years there are 483 solar years.

Beginning now from B. C. 450, the bisecting point of the 457-444 period, we are brought to A. D. 34, the very year of our former finding when using the solar rod of measurement.

Inasmuch, therefore, as 490 solar years, reckoning from 457, brought us to the true time of termination, that of the crucifixion of Christ, the 490 prophetic years, beginning at a different point but bringing us to the same event, must be a true system of interpretation, also.

In the prophecy before us, which, as we have said, is generally regarded as a pattern, the following features stand forth in prominence.

1. That prophetic periods may commence from an era.
2. That prophetic periods run out in solar and prophetic years.
3. That using the prophetic year system of measurement we should reckon from the controlling center of the era.

THE 1260 YEARS FULFILLED IN PROPHEPIC YEARS.

We are now prepared to entertain a fulfillment of the 1260 years in prophetic years.

We have already considered its fulfillment in solar time, beginning A. D. 570 and ending 1830, and have noted its harmonious expira-

tion in lunar years commencing at A. D. 607. Following now the precedent presented in the 70 weeks, we bisect this 570-607 period and A. D. 588 is the result. From this central point we commence our journey of 1260 prophetic years and again we are brought to A. D. 1830.

Nor are there wanting circumstances within the apostate church marking A. D. 588 as an important epoch. In this very year, John, patriarch of Constantinople, who held extensive influence over the church in the East, assumed to himself the arrogant title of Universal Bishop.³⁶ Upon this Pope Gregory of Rome remonstrated, committing himself in the following remarkable language: "But this the time which Christ himself foretold; the earth is now laid waste and destroyed with the plague and the sword; all things that have been predicted are now accomplished; the king of pride, that is antichrist, is at hand, and what I dread to say, an army of priests is ready to receive him, for they who were chosen to point out to others the way of humility and meekness are themselves now become the slaves of pride and ambition."³⁷

From this time on the breach widened between the eastern and western divisions of the church until in the eleventh century a complete separation took place.

The similitude existing between ancient and modern Babylon is most striking. Into that ancient empire Israel were carried in consequence of their sins, even as the church merged into the wilderness of Babylon the Great, on account of their transgressions.

So he carried me away in the Spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.—Revelation 17: 3, 5.

The first captivity marked the overthrow of Israel, the destruction of their temple, and the complete disorganization of their national existence: even as the church overthrown in apostasy, was completely disorganized.

In the one there was a predicted era of banishment, even that of seventy years, Jeremiah 25: 9-11, so in the other the bondage to be endured was to last for an allotted period, 1260 years.

In the former the bondage lasted for the full time. Israel was not liberated a day sooner than the time decreed; and it will not be otherwise in the latter. She must serve her full time.

The captivity of 70 years began in B. C. 606 with the taking of Jerusalem, the carrying away of many of the vessels of the house of the Lord, the removal of great numbers of Israel to Babylon, and the entire subjection of the rest, who became vassals unto Nebuchadnezzar, compelled to pay him tribute.³⁸ Rebelling later, against the conditions imposed, their bondage was intensified when

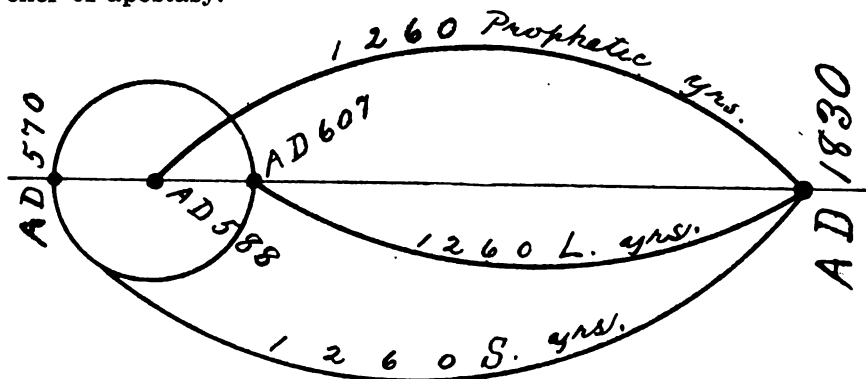
³⁶ Durham's Commentary, p. 432. Dowling's History of Romanism, p. 51. Jones' Church History, p. 167. Waddington's Church History, p. 142.

³⁷ McGavin's The Protestant, vol. 1, p. 721.

³⁸ Prideaux Connection, vol. 1, p. 99, 100.

Nebuzaradan, captain of the guards to the king of Babylon, "burnt down the house of God and brake down the wall of Jerusalem and burnt all the palaces thereof with fire," "and all the vessels of the house of God, great and small, and the treasures of the house of the Lord" he brought to Babylon, "and them that had escaped from the sword carried he away to Babylon." (2 Chronicles 36: 18-20.) All this occurred in B. C. 588.

Thus the scourge of the captivity, beginning in B. C. 606, reached its second and final stage in 588, after a lapse of eighteen years. The commencement of the 70 years, however, dates from 606. And thus it was in the apostasy to Babylon the Great. It began in A. D. 570, but passing on to the next milestone in the course of the apostasy we come to A. D. 588, marked as we have seen by those extraordinary assumptions on the part of the patriarch of Constantinople. In a most prominent way did he represent the eastern wing of the vulture of apostasy, which in time set itself up as an independent body known as the Greek Catholic Church, an organization quite as corrupt and equally as strong as the Roman Catholic Church. And it is singular to note that the developments of 588 occurred, as in the case of typical Babylon, just eighteen years after the apostasy had set in. It was the second section of train No. 570, conveying the funeral cortege of the church to the sepulcher of apostasy.



The full solar year period of 1260 years commences, however, at 570 and the 1260 prophetic years begin at 588. There is no disagreement, for they end together, and 1830 is their terminus. There is but one terminal point to the apostasy, even as the Babylonish bondage, beginning at two points, ended at the same time, B. C. 536. Commentators acknowledge several commencing points to the 1260 years.³⁹

³⁹ Rev. Edward Bickersteth: "Thus we have a period for the commencing of the 1260 years. There are two probable commencements."—Guide to the Prophecies, p. 195.

Rev. J. A. Wylie, LL. D.: "From which of these three epochs are we to date the commencement of the 1260 years? The opinion that there may be

And this similitude is even more intensely marked when we consider that the two Babylons are equidistant from that sacred era covered by the life of our Lord. This era commenced with his immaculate birth and ended with his immaculate sacrifice, the one being as essential as the other.

It extended from A. D. 1 to A. D. 34.

From either end of this period and extending to the nearest borders of Babylon is a period of just 536 years. Or measuring from the center, as we have in other periods, the result is the same, it is equidistant from the borders of Babylon. The rays of liberty emanating from the Sun of Righteousness extend to a circumference of 536 years all around.

Thus it appears that the 1260 years, reckoned from three different epochs, 570, 588 and 607, and computed in the three different systems of time, the solar, the calendar or prophetic, and the lunar, expires in A. D. 1830.

Five Hundred and Seventy, then, must be the year marking the beginning of this fatal era, and *1830 must be the grand terminating point*.

What other epoch will produce the same results? Reckon, if we will, from 606-7 in solar years, as is commonly done, and where are the associate years producing a united termination in 1867?

To produce a prophetic and lunar year fulfillment in 1867 we would have to reckon from A. D. 625 and 644. But what are the events of those years signalling them as important? There are absolutely none. Little's Cyclopedia of Classified Dates, an exhaustive work that deals with nearly every year of the world's history, recording even the most ordinary events, passes them by in abject silence. There was "nothing doing" so far as Italy, the headquarters of the papacy and apostasy, was concerned; while in Turkey, the region of the eastern portion of the same church, there was but one event recorded for 625, and that one wholly unrelated and unimportant. It is as follows, "Smyrna is rebuilt by Antigonos and Lysimachus." In 644 no event at all is recorded.

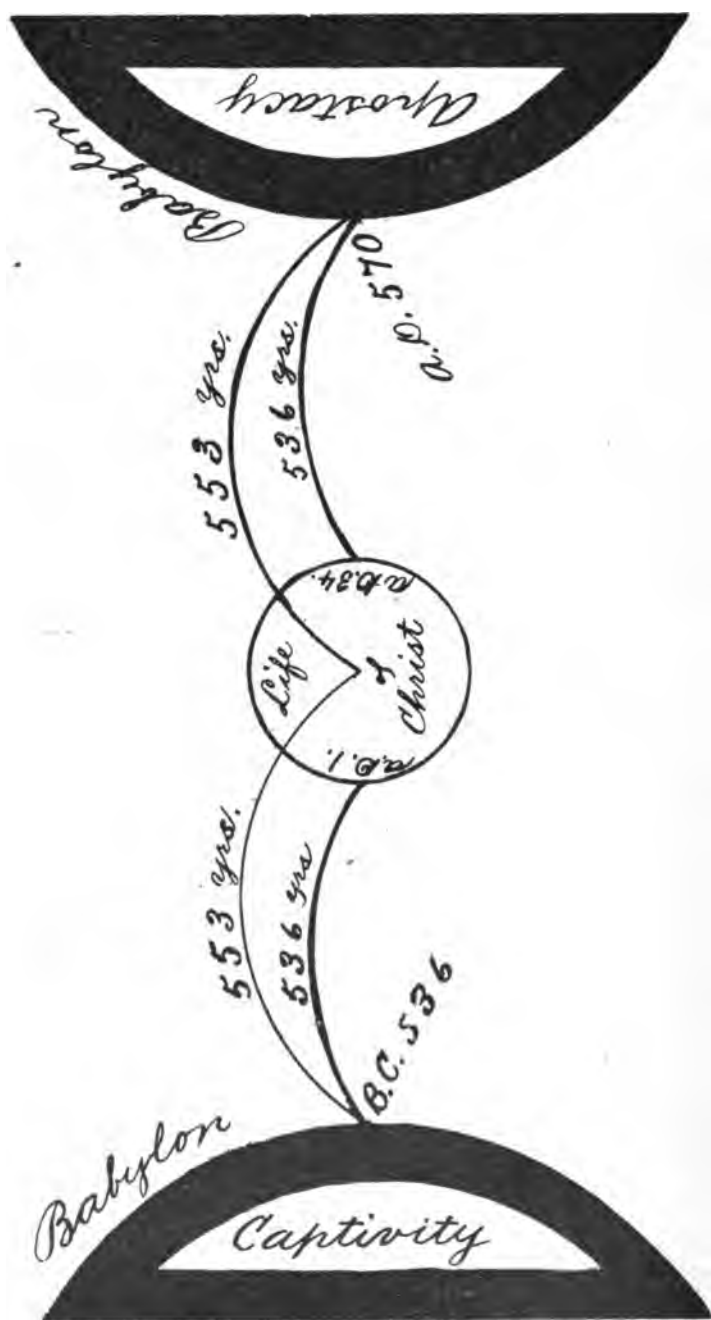
It is enough. We pass them by, confirmed in the conclusion statistically, historically, and scripturally, that the only date marking the beginning of the 1260 years is 570, supported by the accessory dates of 588 and 607, from whence, in solar, prophetic and lunar years, we are brought to an irresistible and united termination in 1830.

Leaving now the wilderness of the captivity and emerging into the clearance of 1830 we may expect extraordinary events. We shall look for the deliverance of the church from the thralldom of

a double or perhaps even a treble commencement of this period is very probable."—Seventh Vial, p. 153.

H. G. Guinness: "This great week has thus earlier and later commencements. . . . This is clearly the case with other chronological prophecies also."—Approaching End of the Age, p. 371.

J. A. Edgren, D. D.: "This period (1260 years) like that of the Babylonish captivity, evidently has two or more beginnings."—Epiphaneia, p. 90.



apostasy, enrobed and enlightened as in days of old. Verily, "the time is fulfilled and the kingdom of heaven is at hand." (Mark 1: 15.)

Following, like the wise men of the East, the star of the "sure word of prophecy," we can not be deceived. It will lead us where the young child lay. It may not be found in the palace of a king nor yet surrounded by a retinue of powdered servants. In all probability we shall find it in an obscure place unwelcomed by the Inns of earthly institutions and housed in the stable of the outcast. Yes; thus shall it be born, for the church is not above her Lord, and "the kingdom of God cometh not with observation." (Luke 16: 20.)

1830 A NOTED YEAR IN THE ANNALS OF THE WORLD.

The year 1830 will be marked in more ways than one. The world having turned upon its axis, not of twelve hours but of twelve centuries, the night will break and the morning dawn. The gospel sun will arise and shine in all its illuminative, penetrative strength. Its Roentgen rays will reach every cell of the mind of man, the explorative, the perceptive, the inventive as well as the inspirational; and "Liberty" being the watchword of 1830, taken from the freedom of the church, it will pass on to the oppressed everywhere, bursting asunder the shackles of tradition, superstition, priestcraft, and kingcraft.

Note the following historic facts covering 1829 and 1830, evidencing the struggle for civil and national liberty everywhere:

Bolivia: "A revolution which temporarily overthrows the Government."⁴⁰

Cuba: "The Black Eagle conspiracy is formed against the Spaniards."⁴¹

Venezuela withdraws herself from Colombia, forming a separate republic.⁴²

Greece: "The national Assembly commences its sessions. Turkey acknowledges the independence of Greece."⁴³ "The London Protocol of the Great Powers declares Greece an independent kingdom, February (1830). The port recognizes the Protocol."—Heilprin's Historical Reference Book, p. 138. This is an important occurrence, as we shall later observe.

Roumania, a kingdom formed by the union of Wallachia, Moldavia, and Dobrudja: "The sultan of Turkey having confirmed the privileges of Moldavia and Wallachia, Russia guarantees them by the Peace of Adrianople."⁴⁴

* Cyclopedia of Classified Dates, p. 550.

⁴⁰ Ibid., p. 633.

⁴¹ Ibid., p. 628.

⁴² Ibid., p. 1036.

⁴³ Ibid., p. 1112.

Belgium, "Revolution and independence. The allied powers acknowledge the independence of Belgium."⁴⁵

France: "The populace rises in fury against the king. Charles and his family flee before it. Louis Phillippe accepts the tendered crown from the legislature. In this act he rejects the doctrine of the divine right of kings and acknowledges the people as the source of sovereign power."⁴⁶

Poland: "The Poles rise against Russia for independence."⁴⁷ Many fierce battles; thousands slain.

Germany: Charles, Duke of Brunswick, is expelled by his subjects. Revolutionary movements in Saxony and Hesse—Cassel.⁴⁸

Ecuador: Foundation of a republic laid, was previously a part of Colombia.⁴⁹

Mexico: Expulsion of the Spaniards decreed.⁵⁰

"Within a year from the 1st of July, 1830," says Cunningham, "four dethroned sovereigns sought an asylum on these (British) shores; the king of France, the crown prince of Belgium, the reigning duke of Brunswick, and the emperor of Brazil."—The Apocalypse, p. 31.

This period marks also a better beginning in the administration of justice, Thomas Maynard being the last executed for forgery at Old Bailey, England.⁵¹

In Switzerland "education is made independent of the clergy by law."⁵² And in New York "A working man's ticket appears and an assembly man is elected by it."⁵³

Other events bespeaking 1830 as the "evening time" when "it shall be light,"⁵⁴ may also be noted.

In 1830 "the first American railroad is completed; it connects Albany and Schenectady." "The Liverpool and Manchester Railroad is opened. It marks the real beginning of the modern era of railroads."⁵⁵

The prophet said that at the "time of the end many shall run to and fro," Daniel 12: 4, and here is the very means brought out to fulfill that prophecy, the very time set by John for the restoration of the gospel, "the hour of God's judgment."—Revelation 14: 6.

In 1829 "the first asylum in the United States for the blind is incorporated,"⁵⁶ and in 1830 in France "raised printing for the blind is invented by Charles Barbier."⁵⁷ A blessing to thousands, and surely suggestive of that spiritual sight accompanying the

⁴⁵ Ibid., p. 543.

⁴⁶ Ibid., p. 725.

⁴⁷ Ibid., p. 1116.

⁴⁸ Heilprin's Historical Reference Book, p. 139.

⁴⁹ Hayden's Dictionary of Dates, 24th ed. p. 873.

⁵⁰ Ibid., p. 448.

⁵¹ Cyclopaedia of Classified Dates, p. 1138.

⁵² Ibid., p. 137.

⁵³ Zechariah 14: 7.

⁵⁴ Cyclopaedia of Classified Dates, pp. 139, 944.

⁵⁵ Ibid., p. 137.

⁵⁶ Ibid., p. 726.

Marvelous Work and a Wonder restored in the same year. "The eyes of the blind shall see out of obscurity and out of darkness."—Isaiah 29: 14, 18.

No marvel, then, in view of all these striking achievements, that the historian writes: "1830, a most remarkable period of development in wealth and natural resources—with intellectual quickening begins throughout the Northern and Western States."⁵⁷

It will be interesting later to learn that the gospel of the kingdom was first restored in this very region, hence "the intellectual quickening" resulting in that place *and at that time*.

And this "intellectual quickening" was also disclosed in a study of the prophecies. The 1260 years having expired, the people were looking for the kingdom of God. Its hour had come. Cunninghame has said "that it might be safely affirmed that from the year 1828 to 1833 a greater number of tracts and works on the subject of the advent and declaring its nearness, were published than had previously appeared in any whole century in the whole period that had elapsed from the Age of the Apostles."⁵⁸

The people were alive to the value of prophecy; they appreciated it; they believed it. And it was from this sacred source that Rev. William Ward gathered his information enabling him to perceive in a most wonderful manner the importance of 1830. He affirmed that dating "the 42 months or 1260 days" from "570, the rise of the beast," they would expire in "1830" when would appear "the first sign of Christ's visible coming," that it would be a "glorious season"; a time of "spiritual revival and triumph"; "the time of the great supper, the greatest year in the calendar of the world."⁵⁹ And further, drawing a most reasonable inference from the triumphs of Israel, succeeding their wilderness of wandering forty years, he concludes that as their entrance into Canaan was signalized by the revival of circumcision, so would the emergence of the church from the wilderness of the apostasy in 1830 be celebrated by a "renewal of believer's baptism by immersion which had been omitted under antichrist."⁶⁰

Mr. Ward was right. Rome and her daughters had not the authority to baptize, hence however much of water they might use it could not constitute "believer's baptism."

Mr. Ward had no connection with the Latter Day Saints' Church; he lived in England and published his *Prophetic History* in the years between 1810 and 1820.

True, 1830 came and went, unnoticed, unappreciated by the great majority, but the "world do move." The following in 1905, from Errett Gates, Ph. D., an associate in Church History in the University of Chicago, is quite significant.

It is apparent by the year 1830 that a new period has dawned in the move-

⁵⁷ *Cyclopedia of Classified Dates*, p. 139.

⁵⁸ *Coming Events*, p. 12. 1849.

⁵⁹ *Prophetic History*, vol. 5; pp. 18, 240; vol. 6, pp. 266, 267.

⁶⁰ *Prophetic History*, vol. 5, p. 74.

ment for the union of all Christians by the restoration of primitive Christianity.—The Disciples of Christ, p. 177.

Mr. Gates is a Disciple, so called, a church that evidently begun in 1810, according to the illustrated frontispiece in his book, "First Meeting House of the Disciples, Built at Brush Run, Pennsylvania, in 1810, by the Christian Association of Washington," yet is willing to concede that the "new period" for the "restoration of primitive Christianity" did not dawn until "1830."

THE KINGDOM OF HEAVEN RESTORED.

We were told by our Lord that the kingdom of heaven suffering violence should be taken by force. (Matthew 11: 12.) It came to pass in the ravages of the apostasy.



Now we shall learn of the kingdom restored. "And in the days of these kings the God of heaven shall set up a kingdom which shall never be destroyed." (Daniel 2: 44.) This is certainly an event of the latter days, for the prophet tells us "there is a God in heaven that revealeth secrets, and he maketh known to the king Nebuchadnezzar what shall be in the latter days." (2: 28.)

In further evidence that this was to occur in the latter times and could not possibly have taken place before 1830, let us notice a few things connected with the vision.

A great image stood before the prophet, its head being of gold; its arms and breast of silver; its belly and thighs of brass; its legs of iron, and its feet and toes part of iron and part of clay. All this foreshadowed the kingdoms of this world, beginning with Babylon, represented by Nebuchadnezzar;—"Thou art this head of gold." The kingdom that arose after Babylon, "inferior" to it, was Media-Persia, appropriately represented by the two arms and breast. The third kingdom was the Grecian, and the fourth the Roman.

The Roman kingdom is in turn followed by the feet and toes, naturally ten in number, which correspond exactly with the ten divisions or kingdoms into which this kingdom was divided. The earliest possible date for the formation of the ten kingdoms was, as we have learned, A. D. 570.

Now follows the formation of the "little stone cut out of the mountain without hands"; that is, it is God's kingdom, and is not to be brought forth by the ingenuity of man; "The God of heaven shall set up a kingdom."

Note now the time of its setting up "and in the days of these

kings shall the God of heaven set up a kingdom." (Verse 44.) What kings? Why, the kings or kingdoms represented in the vision, the entire vision; in the days of the kings or kingdoms represented by the head, the breast, the belly, the legs, and the feet. But here a conundrum arises, for how could the kingdom of God be set up in the latter times and yet be set up, say, in the days of Babylon or Persia, they having apparently passed away. Or if set up in the days of Babylon or Persia how could it be set up in the days of the ten toe kingdoms?

It is evident, therefore, that whenever the kingdom of God is set up, it must be at a time when all the kingdoms presented in the vision are represented at one and the same time. And the context surely implies this contemporary existence, for it states that the little stone "shall consume and break in pieces all these kingdoms." (Verse 44.) Not the ten toe kingdoms merely, but "*all these kingdoms*," the entire image, from head to feet. They will all be destroyed, and it is the kingdom of God that will accomplish it: "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together." (Verse 35.)

Some suppose that this destruction was accomplished as each kingdom, passing into history, was succeeded by another. The gold, or Babylonian, for instance, being destroyed by the silver, or Persian, in B. C. 539; and the Persian in turn being destroyed by the Grecian, the brass, B. C. 334; and the Grecian being destroyed by the Roman, the iron, B. C. 197; and the iron by the ten toes, A. D. 570.

But this will not do, for the prophet tells us that it is the little stone that is to do the smiting. Then again, they are to be all "*broken to pieces together*" at one and the same time. Consequently it must be that these kingdoms shall simultaneously exist, not only when the smiting takes place, but *when the kingdom of heaven is "set up."*

The little stone does not appear until the whole image stands before the prophet. The image did not pass before him a piece at a time, but all stood together, implying an existence of all the kingdoms represented by the image in some contemporary individual manner.

Now it was not in the days of the universal rule of the Roman kingdom that the little stone was brought forth. Its time had not come. The ten toes were not developed. Moreover, the kingdoms represented by the gold, the silver, and the brass did not then exist; whatever existence they formerly had was swallowed up in Rome's far-reaching, ruinous rule. Consequently, had the little stone been established then, there would have been only the legs of iron in existence, and not the entire image.

The vision, therefore, points us to some period when the Babylonian, the Persian, the Grecian, the Roman, and the ten kingdoms exist at one and the same time, thus completing the image, when the kingdom of heaven will be set up.

The stone smites the image on the feet; the toes of which signify the ten kingdoms into which Rome was divided. These must, therefore, be in existence at the period of attack; whereas they existed not until after the

days of Constantine. The whole four monarchies, symbolized by the gold, silver, brass, iron, etc., must in some way or other be upon the stage together, each in an independent form, both when the smiting takes place and when the God of heaven sets up his kingdom.—The Literalist, vol. 2, p. 32.

Undoubtedly this was to be accomplished in the latter days, even as stated by Daniel, "But there is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar what shall be in the latter days." (Verse 28.) And the year of grace that effected all this was A. D. 1830; for in that very year the one remaining kingdom necessary to complete the image, Greece, "The belly and thighs of brass," was officially recognized by the London Protocol of the Great Powers and declared by it "a free and independent kingdom, February, 1830." (Heilprin's Historical Reference Book, p. 138.)

These words prove to us that when the kingdom of Christ shall first be established upon earth, there shall be found a representative of each of the four empires existing, each in its proper place. . . . And it is remarkable that we are now, at this moment, getting into the very position which the prophecy demands before it can be fulfilled. We have had for many ages three of these four empires represented upon earth,—Persia representing the second; Turkey (as the possessor of Chaldea) representing the first; and Rome, under the sovereignty of the pope, representing the fourth. But there was not, for many ages, a representative of the third, or Grecian empire. In the year 1453 the Greek empire was subdued by the Turkish armies, and thus the first and third empires were united into one. But the nature of the prophecy requires four empires, and not three, before the time of the end; and so it has actually occurred, for about the year 1830, the Greek empire reappeared again upon the scene, and was established by the great powers of Europe, as a separate and distinct government under Otho, of Bavaria . . . so that nothing now remains but the establishment of the fifth empire—the eternal kingdom of God, not in heaven, but upon the earth.—The Last Vials, pp. 5, 6, May, 1847.

The events which have flowed from this source, (the Greek insurrection) are the dismemberment of the Ottoman Empire, or a new and marked progress of the drying up of the mystic Euphrates under the sixth vial; and also the appearance upon the prophetic theater, at one and the same moment of time, of the whole four empires of Daniel, or the complete image of Nebuchadnezzar's dream, viz, Babylon, now identified with Turkey, Persia, Greece, and Rome.—The Apocalypse, p. 353, William Cunninghame, 1832.

In the raising up of Greece to a distinct kingdom in our day, we may now see in Turkey, Persia, Greece, and the ten European kingdoms, all these empires in existence.—Practical Guide to Prophecies, 9th edition, p. 184, Rev. Edward Bickersteth, 1852.

So that we can say within these few months, 1829, what never could have been said before, that the whole image, in its fourfold state, is at this time in distinct existence.—Literalist, vol. 1, p. 26, 1840.

It will be observed that there is a slight difference in the dates submitted by the authorities just quoted. One has it 1829 and the other 1830. Doubtless because one dated from the time that "Turkey acknowledges the independence of Greece, 1829," to whose dominion Greece formerly belonged; while the other dated from "the official recognition of the London Protocol of Great Powers, February, 1830," referred to respectively in Cyclopaedia of Classified Dates, p. 1036, and Heilprin's Historical Reference Book, p. 138.

The ten toe kingdoms of course had been in existence ever since the division of the Roman Empire. The number sometimes varied, either more or less, but in 1830 there were exactly ten, no more and

no less. Cunninghame, in his third edition, published in 1832, enumerates them as follows: "Austria, Bavaria, England, France, Naples, Netherlands, Portugal, Sardinia, Spain, Wirtemberg." Dissertation on the Seals and Trumpets, p. 202. This list is indorsed by Elliott, *Horæ Apocalypticæ*, vol. 3, p. 142.

Eighteen hundred and thirty, then, is the date marking the completion of the image. In that year the head, the arms and breast, the belly and thighs, the legs, the feet and toes, were perfectly joined together. But 1830 marks more than this. *It marks the appearance of the little stone, the setting up of the kingdom of God.*

No wonder, then, that the students of prophecy were exceptionally wrought upon eighty years ago when beholding all these events, one of them in 1832 jubilantly exclaiming: "One would be almost ready to think that the angel of the everlasting gospel was flying through the heaven."—Rev. Abel Pearson, in his Dissertation on the Prophecies, page 372, published in 1832.

THE 2300 DAYS.

1. In the third year of the reign of King Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

2. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. 4. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

5. And as I was considering, behold, an he goat came from the west, on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. 6. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. 7. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8. Therefore the he goat waxed very great: and, when he was strong, the great horn was broken; and for it came up four notable ones, toward the four winds of heaven.

9. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

10. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. 11. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. 12. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

15. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance

of a man. 16. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

17. So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. 18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. 19. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

20. The ram which thou sawest having two horns are the kings of Media and Persia. 21. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. 22. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 24. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. 25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. —Daniel 8: 1-25.



It is manifestly clear that the vision before us relates to the apostasy and restoration as under consideration all along.

It speaks of the little horn as magnifying himself "even to the prince of the host," that is, presuming to be as great as the Son of the Great King, Christ the Prince, or as elsewhere stated "sitting in the temple of God showing himself that he is God." (2 Thessalonians 2: 4.) It prophesies of the downfall of the sanctuary and the treading under foot both of it and the host of heaven, the people of God. And as if to make it plainer still it states: "It cast down the truth to the ground and it practiced and prospered . . . and shall destroy the mighty and the holy people." (Verses 12, 24.)

To what other event than the overthrow of the church could this refer? In the Bishops' Bible, 1577, the accepted version of its time, a marginal comment on Daniel 8:12 reads: "This horne shall abolish for a tyme the true doctrine-and so corrupt God's service," and in Breeches Bible, a later and accepted version, 1609, we observe the same marginal comment with the addition of a further note, "That is which suppresseth God's religion and his people."

This suppression of God's religion and people is alluded to in the preceding chapter in a similar strain: "And he shall speak great words against the Most High and shall wear out the saints of the Most High and think to change times and laws, and they shall be given into his hand until a time and times and the dividing of time." (Verse 25.) And in either chapter there is a prophetic period revealed, the terminus of which will effect a welcomed change. In the one it is the time, times and dividing of a time, or 1260 days, signifying, as we have learned, so many years. In the other it is "2300 days" which, to preserve consistency and harmony of interpretation, represents years also.

And what is the stated event to transpire at the end of this long period? "And he said unto me *unto 2300 days, then shall the sanctuary be cleansed.*" Not the cleansing of the sanctuary of the Jewish church, for that would signify a revival of that ancient service long since nailed to the cross; rather does it signify a revival of the sanctuary of the church of Christ, for long years polluted in apostasy. Its emergence from the "wilderness of sin" is correctly understood as a cleansing of the sanctuary.

The term *sanctuary* rightfully applies to the church, for therein are the offerings of God's people presented on the altar of the ordinances and sacraments, duly administered by Christ's servants. Webster says a sanctuary is "a place where divine service is performed, hence sanctuary is used for church." In this case it is "*the sanctuary*" that is to be cleansed, hence nothing else than the one and only church of Christ is signified. As stated by Faber, "This sanctuary is the spiritual sanctuary of the Christian church," or as remarked by Priest "the sanctuary is the church of God." (Dissertation on the Prophecies, vol. 1, p. 190. View of the Expected Christian Millennial, p. 236.)

It appears, therefore, that upon the expiration of 2300 years the cleansing of the sanctuary or revival of the true and unadulterated service of worship will commence. It will occur at some point in the latter days, for "at the time of the end shall be the vision." (Verse 17.)

Now it must be that there is a commencing point to these years somewhere, else why were they mentioned. Two possible commencing points suggest themselves: the one is the year of seeing the vision, B. C. 553, and the other is the first scene in the vision itself. We can readily determine which is the correct one.

From B. C. 553, 2300 years, solar, bring us to A. D. 1747; or if we reckon in prophetic years it will bring us to A. D. 1714. Now, did anything happen in those years suggesting "a cleansing of the

sanctuary"? Did the church of Christ emerge from her wilderness retreat? Or, to be as liberal as possible, was there any church at all organized in those years? We know of none. Consistency, then, as well as compulsion, oblige us to pass on.

Let us try the other point of commencement, that of the first scene. It is the ram "standing before the river." (Verses 6 and 3.)

The ram, according to the interpretation, signifies the kingdom of Media and Persia (verse 20), and the "standing" of this nation signifies that period of its existence as the prevailing, foremost nation of the world. It is the era as covered by the arms and breast of the great image of Daniel 2, and the bear of Daniel 7, and all are agreed that this ascendancy was gained when it overthrew the Babylonian empire. This occurred in B. C. 539. Pridesaux Connection, vol. 1, p. 430; Bishop Newton On the Prophecies, p. 147; Faber's Dissertation on Daniel 9, p. 13; Frere's Combined View, p. 298.

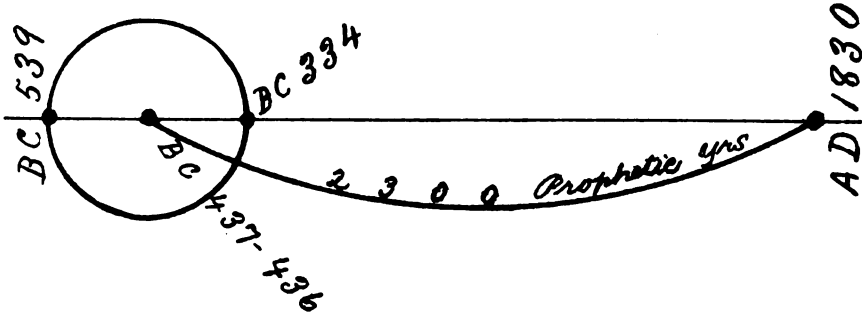
Its standing, commencing with its arising in 539, it necessarily retained this position until it fell, and it fell when the Grecian Goat, under the leadership of Alexander the Great, its "great horn" "ran unto him in the fury of his power . . . and cast him down to the ground and stamped upon him." (Verses 6, 7.) This occurred in B. C. 334 when at the battle of Grannicus the Medes and Persians were overwhelmingly defeated. (Junkin On the Prophecies, p. 73. Marsh's Ecclesiastical History, p. 81. Keith's Signs of the Times, vol. 2, p. 436.)

The standing of the ram then occupied from the year B. C. 539 to 334; and from this period we must commence the 2300 years.

The prophet represents the two-horned Medo-Persian ram, not as rising from the sea, but as standing by his river: in other words, he does not speak of the origin of the united monarchy, which is a fixed, determinate period; but of some period, which he does not specify, in the course of its regular and settled government. . . . He continued standing undisturbed only till the year B. C. 334, when the Macedonian he-goat began to smite him by invading his territories, and by gaining his first victory over him at the River Granicus.—Faber On the Prophecies, vol. 1, p. 174, 1811.

From what particular point in this era we should measure, the Scriptures do not say. Evidently from the whole, else we would have been otherwise advised. It would not do to measure from the *rise* of the ram as Whiston, Case and Reid have done, nor yet from his *fall* as Nevin, Murphy and Junkin have done. That would be going to the extreme. It would be measuring from the *rising* or the *falling* and not from its "*standing*." Bishop Newton submits both points as a possible beginning, that of the "establishment of the Persian Empire," and that of its overthrow, B. C. 334. He is uncertain which, and finally confesses his confusion by admitting, "It is difficult to fix the precise time when the prophetic dates begin and when they will end till the prophecies are fulfilled and the event declares the certainty of them." (Dissertation on the Prophecies, p. 294.) Doubtless he discovered that reckoning from 539 did not produce the desired results, but had he lived until 1830 he could have vented no such lamentation.

At some point, therefore, within the era of B. C. 539-334 we must commence our prophetic measurement. This is what Reverends Thurman, Galloway, Cunningham, Brown, Keith, Biceno, and others have done.



If it was designed that they should be reckoned from the commencement of the Medo-Persian Empire, the vision would present the ram as arising, as nearly all other beasts were presented, but it is otherwise. Standing before the river has no more reference to its rising than it has to its fall. It refers to neither point in particular, but rather bespeaks the whole era of its conquering power. Consequently our prophetic calculations must commence at some point, commanding and focusing the entire period. That point is the central. It is 437-36 B. C. "Take the meridian glory of Persia as its commencement," says Doctor Cummings, and surely there is nothing nearer this "meridian glory" than the midway point of its "standing." (Lectures on the Book of Daniel, p. 262.)

As to the nature of the years to be employed, solar, prophetic, or lunar, that was suggested to us in the interpretation of the pattern prophecy, the 70 weeks. Prophetic years solved the problem, measuring from the midway point of the era. It will be the same in this. We must follow the model.

In 2300 prophetic years there are 2266 solar years, and 2300 prophetic years, commencing at B. C. 437-36, terminate in A. D. 1830.

As will be observed, the 2300 years end at the same time as the 1260 years. This was to be expected as they both bespeak the same terminal event, that of the cleansing of the sanctuary, a restoration of the true worship.

I can not but think that it is sufficiently evident, both that the 1260 days are a certain part of the 2300 days, and that these two periods terminate exactly together in the selfsame year. We are expressly told that the vision of the ram and the he-goat, whenever it begins, reaches to "the time of the end," "or to the last end of the indignation" (17, 19); and we are no less expressly informed that to the end of the wonders predicted by Daniel there shall "be three times and a half, or 1260 days." (12: 7, 9.) Hence it necessarily follows that since the period of 2300 days, and the period of 1260 days, both equally reach to "the time of the end," or to the end of the predicted wonders; they both exactly terminate together. Thus it appears that the period of 1260 days is in fact the latter part of the greater period of 2300 days.—Scott's Commentary, vol. 2, p. 824.

Therefore we may conclude that this vision of Daniel reaches to the close of the period during which the saints were to be given into the hand of the little horn, Daniel 7: 25, i. e., to the end of the twelve hundred and sixty years; consequently the two thousand three hundred days of the vision must be prophetic days, used for years; and these two thousand three hundred years end precisely at the same time with the twelve hundred and sixty years.—Cunninghame on The Apocalypse, p. 339.

Expositors as a rule, since 1830, have been unwilling to concede anything to 1830, knowing, as they do, that it registered the organization of the Church of Jesus Christ of Latter Day Saints. No; it would not do to give the prominence to this year that was due. About the nearest they will approach it is to submit "the period of 19 years, commencing 1820" and extending to "1839" (Prophetic Times, vol. 8, p. 149; 1870) for the fulfillment of the 2300 years. Accepting, however, of these extremes and mediumizing them as we must, we are presented with 1829½ as the meridian terminating point.

THE PERIOD OF SEVEN TIMES.

Having learned the data covering the three times and a half, our next question is: Where is the other portion of that period of which this seems to be a part? 3½ is an imperfect number, an incomplete period, suggesting the existence of a remainder somewhere. It is just one half of that great prophetic number known as "seven times."

And if ye will not be reformed by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. . . . And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. . . . And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.—Leviticus 26: 23-25, 27, 28, 31-33.

"Times" is expressive of just what it says—time; and as we have learned that a "time" is one year, seven must equal seven years.

But these are not to be taken literally. We have seen that three times and a half represented 1260 years, then seven times must represent double this number, or 2520 years.

The seven times, therefore, which are to pass over it, are the grand prophetic week of years, or period of 2520 years.—Brown's Eventide, vol. 2, p. 138.

There is a remarkable prediction of their troubles for their sins in Leviticus 26, in which they are told again and again that they shall be chastened seven times, or seven-fold, for their sins. The frequent repetition of seven times or seven-fold, connected with their lengthened suffering under the Gentile monarchies, seems to point out a special design, and may intimate the length of time which these chastisements should last. It would make, interpreted as we do the times in Daniel, a period of 2520 years from their being carried into captivity.—Bickersteth's Guide, etc., p. 181.

Thus, the whole period of his church's trials and tribulation, and of the times of the Gentile domination, is said to be seven times, or according to propheti-

cal calculation, seven years of years, that is 2520 years, of which 1260 is the one half.—Duffield's Dissertations, etc., p. 386.

The three times and a half, as considered all along, engages the latter part of the "seven times" period. They reach unto the liberation of the church, to her return from the wilderness, to the time of cleansing "the sanctuary" at the "time of the end," consequently the commencement of the first half of the "seven times" must precede this latter half. And since the latter part of the "seven times" commenced at A. D. 570 and ended A. D. 1830, we shall be obliged to go back into B. C. data, in order to locate the first part.

The conditions to prevail when the period of "seven times" shall commence are clearly indicated. It will be at a time when Israel, sinning exceedingly, shall be "delivered into the hand of the enemy," their cities shall be laid "waste," their sanctuaries brought "unto desolation," and they themselves shall be scattered "among the heathen."

It will not be difficult to locate the period when Israel's troubles commenced. They began "in the fourth year of king Hezekiah" when,

Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it. . . . And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes; because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them.—2 Kings 18: 9-12.

Ussher places the besieging of Samaria at B. C. 723. Prideaux, Totten and Duffield date it at 724. The taking of the city and consequent captivity of the ten tribes began in B. C. 721, an indisputed date.

The people of Judah, however, still remained. Failing to profit by the experiences of their brother tribes, and doing wickedly "till there was no remedy," they were brought into subjection also. It was accomplished by Nebuchadnezzar, king of Babylon. At his orders their city was destroyed, the temple burned, and the vessels thereof were carried into Babylon, together with Israel that escaped the sword.

But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia.—2 Chronicles 36: 16-20.

This occurred in B. C. 588.⁶¹

⁶¹ Prideaux, vol. 1, pp. 111, 112, 430. Elliott, *Horæ Apocalypticæ*, vol. 3, p. 299. Marsh's *Ecclesiastical History*, p. 449.

It was a universal national disaster, not a vestige of the ancient Israelitish government remained. They were put in bondage collectively and individually.

Some few of the poorer citizens were suffered to remain in the land, held in bondage as their brethren. Of these there was a later deportation in 585.⁶²

The overthrow of the whole house of Israel, then, is to be credited to that fatal period extending from B. C. 721 to B. C. 588, an era covering 135 years, or if we reckon from the preliminary events of their besiegement, to the latest deportation of the poor above referred to, then 724-585 will be the period. It is immaterial which we select, as both are centered on the same axis, but the era of their national disorganization is that of 721-588.

How are the mighty fallen! Israel once a prince among the nations now become their slaves and serfs. Driven from their native land by the offended wrath of heaven they are made to feel the chastening hand of righteous retribution.

The accomplishment of this calamity is most lamentably referred to by Jeremiah and rightly credited to those enslaving nations, Assyria and Babylon: "Israel is a scattered sheep; the lions have driven him away; first the king of Assyria hath devoured him and last this Nebuchadnezzar, king of Babylon, hath broken his bones."—50: 17.

This was indeed the commencement of that long period of punishment, "seven times." "From this time the independence of the people of Israel departed for thousands of years, for even their return from the captivity did not restore it, and afterwards it was regained but once, and that transitorily."—Auberlen's Prophecies of Daniel, p. 17.

Undoubtedly then, as Auberlen says, it is "the exile that forms the historical basis" of the prophecies, which, beginning with the downfall of the ten tribes, was completed in the overthrow of Judah.

The point in this era from whence to compute the seven times is, as in other eras, the central. It is B. C. 655-654.

An earlier commencement might more particularly affect the fall of Samaria, and a later, the fall of Jerusalem; but the only commencing point comprehending the fall of the "whole house of Israel," the ten tribes as well as the Jews, is the central and bisecting date.

This point is covered by the reign of Mannasseh, probably the worst king that Judah ever had, 2 Kings 21: 2-16. "During this time" says Spanheim, "religion was almost extirpated."⁶³ Faber shows that it was also covered by the birth of Nebuchadnezzar, who, as "the head of gold" in the prophetic image occupied the first and foremost place of all nations, past or present.

This learned writer argues, and quite elaborately, that the "seven times," a period doubtless figuratively alluded to by Daniel him-

⁶² See Ussher, Jeremiah 52: 30.

⁶³ Ecclesiastical Annals, p. 150.

self,"⁴⁴ "which compose the age of the great Metallic Image and which form the measure of the sacred Calendar of Prophecy, must have commenced with the birth of the golden head at some point between the years 658 and 646 before Christ."⁴⁵ Reverend Waller also shares this view: "The apex of the image corresponds with the birth of Nebuchadnezzar, as he was the head of gold. It was at this time when the wickedness of the Jews came to the full that the seven times of chastisement with which God by the mouth of his servant Moses threatened to afflict them by the hands of the Gentiles had their commencement."⁴⁶

It is a significant fact that 655-654, the bisecting and prophetic commencing point of the era of Israel's overthrow, is comfortably nestled in the cradle of B. C. 658-646.

From this point, then, we strike forth a term of "seven times," 2520 years, and *the result once more, even as it has been in every other instance, is A. D. 1830.*

True, these are prophetic years, amounting as they do to 2484 solar years, but they are none the less scriptural for all that. They are the years that Daniel and John particularly indorsed. Further, it has been discovered that in computing from the central and commanding point of Eras, that prophetic years were invariably employed. This was illustrated in the solution of the seventy weeks; and to preserve this divine pattern of computation we must in this period, also, employ prophetic years.

Whether, then, we take our stand in the valley of A. D. 570, of B. C. 437-436, or of B. C. 655-654, using the telescopic lens respectively provided, that of 1260, 2300 and 2520 years, the range of vision is the same. It reaches to A. D. 1830 but no further.

It is also strikingly significant that the bounds of the first half of the period of seven times, terminates just where the last half, that of the apostasy, begins. From B. C. 655-654 to A. D. 570, the setting up of the Man of Sin, there are just 1260 lunar years. From the same point to A. D. 588, recording the bold assumptions of the patriarch of Constantinople, there are 1260 prophetic years; and to A. D. 607, the formal imperial acknowledgment of the pope's headship over all the churches, there are 1260 solar years.

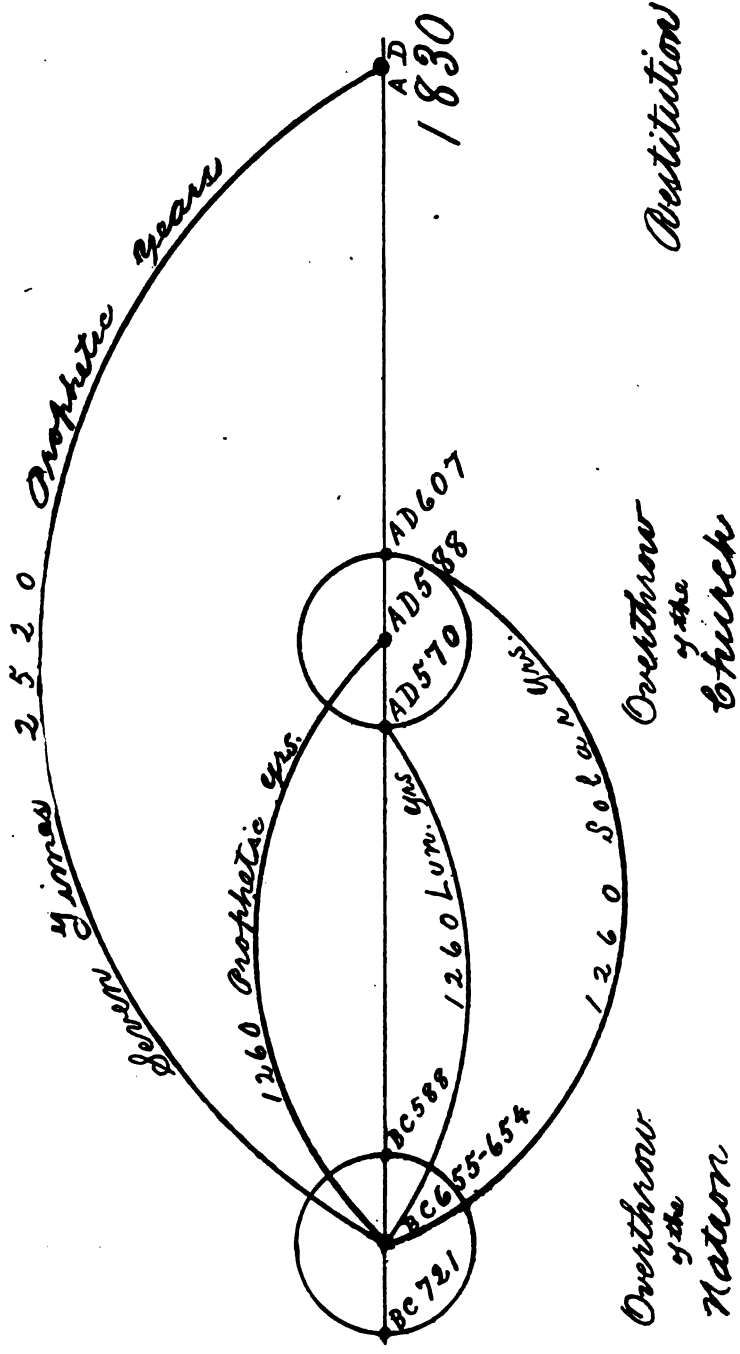
"Chance work"! do we hear? That is the argument of the ignorant, who, unable or unwilling to accept the mystery of creation and similar divine doings, attribute them, rather, to the ingenuity of a brainless Baal whom they call Chance. "Chance work"! Nonsense! There's no such thing as chance.

There is a cause for everything; and while we might be unable to outwardly discover the underlying supports of a great structure, they are there just the same. Chance is an uncrowned king, an undesirable subject, an evicted tenant, existing nowhere in particular and entertained only by the superstitious and credulous.

⁴⁴ Daniel 4: 16, 25.

⁴⁵ Sacred Calendar of Prophecy, vol. 1, p. 78.

⁴⁶ The Second Coming of Christ, pp. 281, 282.



Gazing, then, upon the historic proportion of the ages, viewing its architectural detail and admiring its inspirational symmetry measured by the standard of 1260, of 2300, and of 2520, who shall say that this palace of prophecy is the production of chance? And who shall not admire its dome of 1830, towering above the clouds of apostasy, gleaming amidst the beaming rays of fulfilled prophecy?

The period of "seven times" fulfilled, Israel may reasonably expect a reversal of that rigorous chastisement borne in their scattering and persecution for lo, so many years. And that is just what the Scriptures teach us to expect. There will be a regathering of the scattered remnants.

My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. . . . For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.—Ezekiel 34: 6, 11, 12.

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isaiah 11: 11, 12.

As stated, it is at this time that the "ensign" of the Lord will be set up, termed elsewhere the standard. (Isaiah 49: 22.) It will reveal the fullness of the everlasting gospel. And when these things shall be brought forth then let all the house of Israel know assuredly that the Lord has begun "his work, his strange work," even a "marvelous work and a wonder." (Isaiah 28: 21; 29: 14.) These things will be treated on hereafter; suffice it to say that 1830 witnessed the accomplishment of all these events.

In this connection it may be well to note the periodicity of sacred history. It recurs in cycles, and 1260 years is that mighty measuring rod reaching from era to era. As just observed, B. C. 721-588 marked the overthrow of Israel's *national* organization and it was just 1260 years later that their *spiritual* organization was overturned. The one carried Israel into exile, where the identity of the ten tribes was lost among the nations, and the other carried the church into the "wilderness" of obscurity. In the former, we see Judah in bondage to Babylon, where with the utter loss of their liberty and former privileges they must remain an allotted time; even so in the latter, Mystery Babylon the Great, exercising "power over all kindreds and tongues and nations" controlled the fortunes of the honest in heart for 1260 years. (Revelation 17: 5, 6, 15, 18; 18: 3, 13, 14; 13: 7.)

The first records the burning of the temple, that which was built at the Lord's command, and the removal of its sacred vessels to the domains of the enemy. The second registers the destruction of the church and the misappropriation of its ordinances and teachings. Well might King Solomon say,

The thing that hath been, it is that which shall be; and that which is done

is that which shall be done: and there is no new thing under the sun.—Ecclesiastes 1: 9.

ERA OF THE BEGINNING OF THE HOUSE OF ISRAEL.

And this periodicity is further emphasized upon noting that the Era of the Beginning of the House of Israel is just 1260 years beyond the era of their overthrow.

The era of their beginning began with the call to Abram, while dwelling in Mesopotamia. It was the first communication that Abram received from the Lord so far as the Bible reveals. Hitherto he dwelt in obscurity. It was given B. C. 1921.

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.—Genesis 12: 1-3.

The promise was renewed in B. C. 1917, although not so extensive in point of spiritual blessings as the former. (Genesis 13: 14-17.) Again was it partially renewed in B. C. 1913, after Abram, meeting with Melchisedec, priest of the Most High God, received his blessing. (Genesis 15: 5.) And once more it was stated when Abram was "ninety years old and nine." This was in B. C. 1898.

In B. C. 1897 the long-looked-for heir arrived. Isaac was born.

It was a centennial jubilee for Abraham, having just reached the age of one hundred, and he "made a great feast." (Genesis 21: 5-8.)

But the Era of the Beginning is not yet complete; one more incident, an exacting one, and the promises are ratified and sealed. Isaac being the Lord's child as well as Abraham's, born miraculously out of due season, this fact must be emphasized on all future posterity, and so the Lord calls for his own. He asks that Abraham shall take his only son Isaac and offer him for a burnt offering. The command was irresistible, it tried to the uttermost, but it had to be obeyed.

The child was bound, laid upon the altar, and was about to be slain when the angel of the Lord restrained. It was enough! Abraham's faith had been tested and found steadfast. It was sufficient to receive the far-reaching blessings, and at once there was a grand renewal and confirmation of all that had been formerly promised.

By myself have I sworn, saith the Lord; for *because* thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; *because* thou hast obeyed my voice.—Genesis 22: 16-18.

Now will the promises be fulfilled and the posterity of Abraham become a mighty nation "*because thou hast done this thing and hast not withheld thy son, thine only son.*" Thus the crucial trial of Abraham's faith was absolutely essential to the fulfillment of the promises.

This was the last promise ever made him, although he lived fifty years thereafter. It was made B. C. 1872.

The Era of the Beginning of the House of Israel is bounded, therefore, on the one side by the call of Abraham, the Lord asking him to give up his country, his kindred, and his father's house; and on the other by a more exacting call, the Lord asking him to give up his only son. That of surrendering his home was the first, and that of surrendering his son was the last. It is the period of the call and the acceptance disclosed in the opening and closing scenes.

This grand Era of Beginning, B. C. 1921-1872, bisected, as all other eras, is focused in the birth of Isaac, B. C. 1897. And what more prominent event could crown an era, emphasizing it as the commencing point in prophetic calculation. In the birth of Isaac we see a budding of those remarkable national blessings pronounced upon the head of Abraham. He was the commencing point. "In thy seed shall all the nations of the earth be blessed," said the Lord repeatedly to Abraham (Genesis 21:18; 12:3), and Isaac was the first of the chosen seed.

He was indeed a type of the church in that he was the only accepted son and was the product of special creation. And the apostle, illustrating the exalted standing of the church, refers to this gracious character: "Now, we, brethren, as Isaac was, are the children of promise. . . . So then, brethren, we are not children of the bondwoman, but of the free." (Galatians 4:28, 31.)

It is from this year, therefore, B. C. 1897, that Marsh with some propriety affirms that "the Jewish church commences." (Ecclesiastical History, p. 446.)

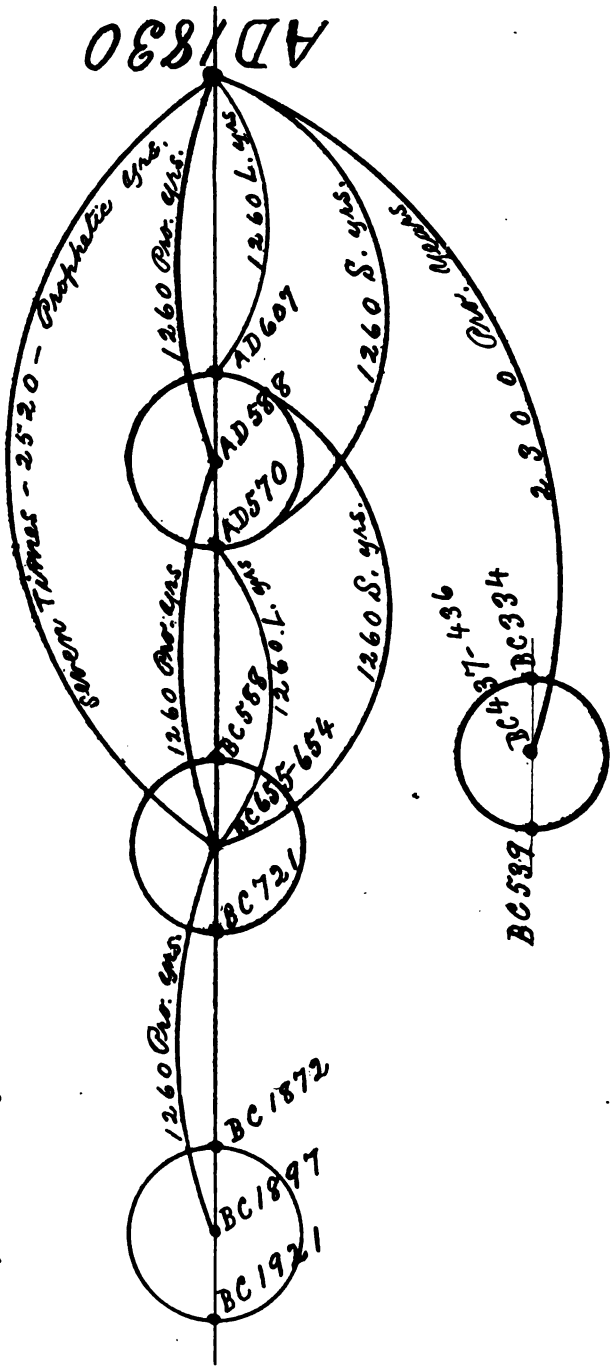
We are now prepared to "Rise and measure the temple of God and the altar and them that worship therein,"⁶⁷ and the "rod" or "measuring line" noted in the Scriptures of Truth, is that of the forty-two months, the 1260 years. It is a period, not of casual consideration, but of constant and impressive importance. It is mentioned by prophets separated by centuries, and revealed in both the Old and the New Testaments. And, as if to add to its sacredness, it is referred to in seven distinct places, and symbolized by the persecuted personal ministry of our Lord, which lasted some three and a half years—twelve hundred and sixty days.

Occupying, therefore, such an important and prominent place it may properly be considered the measuring rod of the dispensations. Applying, then, this standard of measurement to the great structure of the House of Israel it will be found that reaching from its foundation to its dome of 1830, the distance is exactly three lengths, no more and no less.

From B. C. 1897 forward 1260 prophetic years we are brought to B. C. 655-654, the center of the era of Israel's overthrow. It is also interesting to note that from the occasion of Abram's meeting with Melchisedec and receiving his blessing, which in all prob-

⁶⁷ Revelation 11:1, 2; Zechariah 2:1, 2.

Times of the Beginning
 Times of the Overthrow of the Nation
 Times of the Overthrow of the Church
 Times of the Restitution



ability amounted to an ordination, unto this same era there is a period of about 1260 solar years.

We have now presented the several eras of Israelitish history. The first, B. C. 1921-1872; the second, B. C. 721-588; and the third, A. D. 570-607.

The first, commencing at B. C. 1921, registers the beginning of that mighty nation; the second, commencing at B. C. 721, registers the complete overthrow of the nation; the third commencing at A. D. 570, registers the complete overthrow of the church; and the last, commencing at A. D. 1830, must if it registers anything, register a restoration. There is nothing else for it to register, seeing that the previous dispensations had completely destroyed the fortunes of Israel, both national and spiritual.

The first may be regarded as the Times of the Beginning; the second as the Times of the Overthrow of the Nation; the third as the Times of the Overthrow of the Church; and the last as the "Times of the Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 21.) It is the "Dispensation of the Fullness of Times." (Ephesians 1: 10.)

From the Times of the Beginning to the Times of the Overthrow of the Nation there is a period of 1260 prophetic years; and from the Times of the Overthrow of the Nation to the Times of the Overthrow of the Church, there is a period of 1260 prophetic years; and from the Times of the Overthrow of the Church to the Times of the Restitution, there is not only a period of 1260 prophetic years, but the same number of solar and lunar years as well. In all justice, therefore, to harmony, history, and prophecy, *1830 must be the year.*

ADMITTED UNFULFILLMENT OF THE PROPHETIC PERIODS PREVIOUS TO 1830.

It is singular and yet not at all surprising that leading minds of the reformation have all along admitted that the prophetic periods had not matured in their day. As a matter of fact the prophecies on the downfall and restoration of the church are so glaring that most anyone, even with an ordinary investigation would be convinced that the reformation broke far too soon for it to come anywhere near the time set for the restoration of the church.

We submit the following admissions:

Sir Isaac Newton, A. D. 1733: "The sanctuary and the host were trampled under foot 2300 days and in Daniel's prophecies days are put for years. They were to last till the sanctuary which had been cast down should be cleansed and the sanctuary is not yet cleansed."¹¹

Sir Henry Kett, B. D., one of his Majesty's preachers at Whitehall, A. D. 1801: "We have sufficient ground to conclude positively that from whatever

¹¹ Observations on the Prophecies, pp. 123, 124.

remarkable era these prophetic years are dated the period of their accomplishment can not be very remote from the present time."⁹

Archdeacon Woodhouse, M. A., A. D. 1805: "*The 1260 years are not yet elapsed.*"¹⁰

Messrs. Rivington and Hatchard, A. D. 1810: "How or when did the woman return from her long stay in the wilderness? to which it must be answered that as *her stay in the wilderness is not yet completed*, the method of her return being future can not be pointed out."¹¹

Rev. G. S. Faber, B. D., A. D. 1811: "We are living in the predicted last days of antichristian blasphemy and that the 1260 years are rapidly drawing near to their termination."¹²

Rev. William Girdlestone, A. B., A. D. 1820: "*But there has been yet no cleansing of the sanctuary.*"¹³

Thomas Newton, D. D., lord bishop of Bristol, in his thirteenth edition, published A. D. 1823: "These 2300 days denote the whole time from the beginning of the vision to the cleansing of the sanctuary. *The sanctuary is not yet cleansed and consequently these years are not yet expired.*"¹⁴

Rev. Robert Culbertson, A. D. 1826: "Some interpreters date the commencement of this period with the time of the vision, which was in the third year of Belshazzar; Daniel 8: 1. But this is manifestly too early, because more than 2300 years have elapsed and *we know that the sanctuary is not yet cleansed.*"¹⁵

In view then of these clear cut confessions of leading representatives of the reformation that the prophetic periods had not expired in their day, and knowing further that the church of Christ was not to emerge from the bondage of Babylon until said periods had expired, who shall say that the reformation did in anywise restore said church.

It could not be. When reformation ministers themselves own up that the prophecies had not matured, that "the sanctuary is not yet cleansed," that the church's "stay in the wilderness is not yet completed," "her return being future"; it is most uncharitable to charge them with the possession of that they did not claim.

Turning once more to 1830, toward which the needle of prophetic forecast for ever points, we ask what movement was brought forth in that year possessing the nature of and making claim to being the kingdom or church of Jesus Christ?

It was the Church of Jesus Christ of Latter Day Saints. It was organized on the 6th day of April, A. D. 1830.

It is without a competitor. It stands at the polls the only nominee. It *must be* elected! It *is* elected!! It went in by acclamation!!!

⁹ History of the Interpreter of Prophecy, vol. 2, p. 58.

¹⁰ The Apocalypse, p. 303.

¹¹ Daniel's Metallic Image, p. 333.

¹² Dissertation on the Prophecies, vol. 2, p. 220.

¹³ Visions of Daniel, p. 222.

¹⁴ Dissertation on the Prophecies, p. 294.

¹⁵ Lectures on the Rock of Revelation, vol. 3, p. 541.

THE RESTORATION.

The child of the restoration having demonstrated itself to be a creature of necessity and the offspring of destiny, we have but to open and read and the pages of prophecy will unfold with familiarity.

But there is a God in heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days. . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.—Daniel 2: 28, 44.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isaiah 11: 12.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with him, and his work before him.—Isaiah 62: 10, 11.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matthew 24: 14.

A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.—Luke 14: 16, 17.

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.—Matthew 20: 6, 7.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap.—Malachi 3: 1, 2.

Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. . . . Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?—Isaiah 29: 14, 17.

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains.—Micah 4: 1.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water.—Revelation 14: 6, 7.

The reader will not fail to observe the wonderful ring of relationship encircling these texts. To be fulfilled in the latter days, all of them, and accomplished by the selfsame God, it must be that they are related and point to the same work.

The variety of verbiage voiced by various prophets living hundreds of years apart, only illustrates the individuality of the men. They were neither copyists nor caterers and foretold the future in their own way, regardless of how others had or would see it.

It matters not, then, whether they said, "the latter days," or "end of the world," it referred to the same time. The "kingdom of God" and "gospel of the kingdom" are inseparably associated, and both are to be set up in the "latter days." From them we

would not wrest "the ensign" nor lower "the standard"; for, who ever heard of a kingdom without a standard?

The standard of the kingdom of heaven is that which is carried to the forefront in all her campaigns, the everlasting gospel,— "Go ye into all the world and preach the gospel unto every creature." And again, in that great day of reckoning, when the books are opened, it will be this same gospel that will acquit or convict the unnumbered throngs; and thus in a second sense it becomes a "standard," a standard of judgment. (Romans 2: 16.)

Neither is there any dissimilarity of thought in such privileged appellations as the "house of the Lord" and "marvelous work and a wonder." Verily the house of the Lord, as scripturally constructed, is a wondrous institution, of inspirational architecture and superhuman finish: "This is the Lord's doing and it is marvelous in our eyes."

The sending of a "servant" at "supper time," or the appointing of a "messenger" to "prepare the way" of the Lord, together with the licensing of "laborers" in "the eleventh hour," simply signifies that the Lord will work through the agency of man. And the fact that God will do the hiring, the sending, stands out in bold relief, in striking contrast to the self-appointed parsons of to-day.

Well may we expect, then, a "marvelous work and a wonder."

1. TO BE RESTORED IN THE LATTER DAYS. *

When the Savior of mankind opened up his ministerial career with that vivifying proclamation, "The time is fulfilled and the kingdom of God is at hand," he struck the keynote of popular expectancy. Israel was looking for such, and why? Simply because the four hundred and ninety prophetic days of Daniel were maturing to fulfillment.

However much they were unready to receive the king, they had sense enough to know that when God said he would do a certain work, within a certain time, he would do it. And he did it.

We may therefore be reasonably assured that since the same God has decreed a restoration of the church, it will come, and come, too, within the appointed time.

The prophecies referred to declare that it will be restored in the "latter days," at a time when the gospel trump may be sounded as a tocsin of alarm, as "a witness unto all nations" of a soon coming King.

We have reached those days. The signs of the times announce it. The languishing of the earth, whereby its olden productiveness is diminished; the astonishing increase of pestilence and plagues, becoming more and more baffling, are surely supplications from the soil for rest.

Cyclones, typhoons, earthquakes, and wars are doing their deadly work. It seems that the very elements of air, and of earth, are vying with each other in the enormity of their destructions. "Blood and fire and pillars of smoke" are on every hand. According to F. W. Fitzpatrick, in a recent number of *McClure's*, the fire losses on buildings in the United States alone, for the last five

years, have averaged over two hundred and fifty million dollars per year.

The distress of nations was never more apparent than now. While they are spending millions in preparation for the slaughter of the foreigner, starving multitudes are crying for bread at home. The whole world is racked by strikes and lockouts, unions and dis-unions, each struggling with the strongest for the mere pittance of existence.

The rich are getting richer, and the poor poorer, for they have "heaped together treasure for the last days." "Divide the spoils," cries the toiler. "Never," returns the capitalist, and the greedy monopolist grinds on.

On the other hand, the wonderful increase of knowledge in every department of usefulness and science, exhibited on the farm and in factory, in classroom and laboratory, in surgery and invention, astoundingly resounds to the voice of prophecy. Verily it is the time of the end. (Daniel 12: 4.)

The recent demonstrations of unrest prevailing in the Balkans, are hastening to a crisis. This unrest will continue until Turkey will be driven from Europe. It is portrayed in prophecy in the drying up of that "great river Euphrates." Transpiring as it will, under the administration of the sixth angel, in close proximity to the seventh, the last, one can not but feel our nearness to the end. "So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

Surely, then, the times are upon us for the restoration of the gospel. Yea! "The time is fulfilled." (Matthew 24: 14, 7, 29, 37; Luke 21: 10, 11, 25, 26; Acts 2: 19, 20; Isaiah 24: 4; Jeremiah 30: 23; 2 Timothy 3: 1; James 5: 1-7; Revelation 16: 12; Matthew 24: 33.)

2. TO BE RESTORED A VERY LITTLE WHILE BEFORE THE RETURN OF FERTILITY TO PALESTINE.

Isaiah submits a time limit for the inauguration of this "marvelous work and a wonder."

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field?"—Isaiah 29: 17.

The land of Lebanon refers to Palestine. (See Jeremiah 22: 6; Zechariah 10: 10.)

Now notice: a predicted change is to come over that land, of an extraordinary nature. It is a change for the better, a transference from a state of sterility to a state of fertility, from a barren field to a "fruitful field."

Wonderful, indeed, when we consider that for long centuries it has been a barren waste. It has lain under the curse of God ever since the Jews rejected our Lord: "And the Lord shall make the rain of thy land powder and dust."

Eighteen centuries of war, ruin and neglect have passed over it. . . . Its soil has washed down its ravines, leaving the hillsides rocky and sterile. Its trees have been cut down and never replaced. Its fields have been desolate, . . . a land of ruins without man or beast.—McClintock's and Strong's Encyclopedia.

Thanks be to God, the drought of disfavor has been broken. Rains have returned and Lebanon has been restored to a fruitful field. This all occurred in 1853 A. D. The following letter from Louis Van Buren is to that effect:

I arrived in Indiana a few days since, from the Eastern Continent. I stopped at Joppa nearly the whole winter. For my part I was well pleased with the country. It is certainly a land of most wonderful fruitfulness, with a delightful climate, producing everything, if properly cultivated, and from two to three crops in a year. They have grain, fruit and vegetables all the year round. In fact I never was in such a country before. I have seen much good country in Europe and America, but none to compare with Palestine; its fruitfulness is uncommon, and the climate the most delightful; even in winter I did not see the least sign of frost, and vegetables of every sort were growing in the gardens. It is a fact that the rain and dew are restored; recently, in 1853, the former and latter rains were restored, to the astonishment of the natives.—November 14, 1867.

Nor must we forget the expiration of that grand prophetic period of twelve hundred and sixty years. Beginning in 570 A. D. it necessarily ended in 1830 A. D. It was the day of the deliverance of the church, and was it not yet a very little while before Palestine was turned into a fruitful field?

THE REFORMATION.

DID IT EFFECT THE RESTORATION?

It is needless to ask whether Rome established the restoration. She repudiates the apostasy. She claims a regular, unbroken succession. To her the glories of a restoration are raptureless. She does not admit of anything being lost. We pass her by. The Scriptures say nothing about a succession. They speak of an apostasy and restoration only.

But what of the reformation? It is indeed what it claims to be—a reformation. Chambers defines reformation as “the act of reforming: amendment: improvement: the great religious change of the sixteenth century when the Protestants separated from the Roman Catholic Church.” (Etymological Dictionary, 1882.)

The reformation, therefore, is doubtless all that it claims to be, viz, an “amendment,” an “improvement” of—of what? Of what *was already in existence, the papacy*. Thus upon the strength of its own admission, the reformation is nothing more nor less than an amended papacy, or, at best, an improved papacy.

Not so with the restoration. An entirely different thing! Chambers says it is a “replacement,” a “recovery.” It is the bringing back of what was taken away; the same original, identical article.

Three claims are before us, the succession, the reformation, and the restoration. We have rejected the succession for one reason,—it is unscriptural. And since the Bible supports only the “replacement,” the restoration of the gospel, we are for the selfsame reason obliged to reject the reformation also.

The following fatal admission from Alexander Campbell, himself a leading Presbyterian, later the founder of what is commonly called “Discipleism,” is quite correct in its conclusions:

A reformation of popery was attempted in Europe full three centuries ago. It ended in a Protestant hierarchy, and swarms of dissenters. Protestantism has been reformed into Presbyterianism, that into Congregationalism, and that into Baptism, etc., etc. Methodism has attempted to reform all but has reformed itself into many forms of Wesleyanism. . . . They are at best a reformation of popery, an only reformations in part.—On Baptism, p. 15.

If in any sense the reformation should claim to be the embodiment of the original church, it must be prepared to prove it in all points of identification. John Alexander Dowie set up an assumption that he was the genuine, original Elijah. Upon examination, however, he was found to lack very many of the finer qualities of that ancient seer.

Is the reformation, therefore, ready to submit evidence of such originality? If so, we shall look for a church possessing the pillars of twelve apostles. We shall expect to find among them prophets. We shall look for a ministry, called of God by the voice of revelation, and clothed with priesthood authority. Have they a foundation composed of the six cardinal principles of the gospel? (Hebrews 6:1-3.) Is there among them an ordinance of entrance, baptism by immersion for the remission of sins? Do they practice the laying on of hands for the gift of the Holy Ghost, for the healing of the sick, and for the blessing of little children? Can they present an institution lightened by the nine spiritual gifts, and point to us the signs following the believer? They must place before us a comely church, enshrouded with the robes of revelation and in constant communion with her God. In a word, we shall look for nothing less than a marvelous work and a wonder, identical in all things with the church of the New Testament.

Do we ask too much? Which one of these distinguished, God-appointed characteristics would we eliminate? The pillars? The lights? The door? Or the covering? Or would we away with all?

No! Nothing else will do us, than the old Jerusalem gospel back again. We want it, fully rigged and completely manned. We want the original body of Christ with all its marks of identification. Our Savior experienced some difficulty in convincing his disciples that he was indeed their risen Lord. But once he showed the wound prints upon his hands and upon his side, they were ready to exclaim, "My Lord and my God!"

Except, therefore, we see in the reformation the imprints of originality and apostolicity, *we will not believe.*

THE REFORMATION COULD NOT HAVE EFFECTED THE RESTORATION.

The times of the reformation were utterly unripe for a restoration. It was an age of universal struggle, intermingled with the decrees of murder and assassination. Burning and branding was the religion of the masses. Everybody had religion! aye, oozing out at every pore! What would they not do for "our church"!

The sword and the saber were the foremost evangelists; and the minister, to be qualified, must needs make a study of the arts of execution and explosion. They preached the blood of Jesus, and

they shed the blood of man. They proclaimed a hell hereafter, and kindled its fires here.

With fagot and fork, thumbscrew and rack, altars were erected and painted with the blood of their victims.

Darkened by dismal doctrines, they illuminated their intelligence with the fires of human sacrifice. It was war to the knife, and knife to the hilt.

When weary of slaughtering each other they turned and fought among themselves. The Lutherans persecuted the Zwinglians, and the Church of England raged against the Nonconformists. The Covenanters of Scotland were hunted to death by their southern neighbors, and Calvin cremated Servetus. Of the treatment accorded the Baptists, the Puritans, and the Quakers at the hands of their Protestant brethren, the pen is powerless to picture; and the Jews suffered of them all.

Who, then, would presume that out of the impoverished soil of this barren, rockbound, volcanic Christianity, the seed of the restoration would grow? Impossible! It could not germinate in such an uncongenial climate.

Rome and the reformation were too aged in the vices of blood-curdling exploits to give birth to a kingdom of peace.

It was an age of spiritual stupor long foreshadowed by Isaiah:

Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep.—Isaiah 29: 9, 10.

And the people just awakening from the opiate of Romanism were, as yet, too unbecalmed to accomplish any great spiritual task.

As a matter of fact, the reformation was a little too previous to confuse it with the restoration. It commenced, says Spanheim, by Zwingli in Switzerland A. D. 1516; by Luther in Germany 1517; by Calvin in France 1529; by Petri in Sweden 1530; in England 1534; by Bergenharius in Denmark 1537; by Knox in Scotland 1560; by Brown in Ireland 1560 (*Ecclesiastical Annals*, p. 72).

It began approximately three hundred years before the due time of the Lord set for the bringing forth of his church.

Had an impostor appeared three hundred years before the time of our Lord's first appearing, announcing himself the Christ, he would have been justly turned down, from the fact that the time set for our Savior's coming was not fulfilled. Four hundred and ninety years had to pass by from the going forth of the commandment to restore and build Jerusalem until our Lord would be offered. And had he been crucified a year before he was he would not have fulfilled the prophecy, for "the scripture can not be broken,"⁷⁶ hence the Christ was crucified not a day sooner or later than the scriptural schedule called for.

Even thus must we regard the reformation, or any other move-

⁷⁶John 10: 35.

ment assuming to be the church of Christ, arising before the determined time.

THE REFORMATION DID NOT EFFECT THE RESTORATION.

As a matter of fact the reformation did not effect the restoration. While many of its followers make such a claim for it, we do not know that the reformers themselves ever urged such an assumption. True, they started a great many churches, but such were suggestively and appropriately named when designated with such titles as Lutheran Church, Wesleyan Church, Church of England, Non-conformist Church, etc., etc.; but where among them all was the church of Jesus Christ?

It may be interesting to learn just what the reformers did claim:

Martin Luther: "I can not tell what to say of myself, perhaps I am Philip Melancthon's forerunner. I am preparing the way for him like Elias in spirit and power."¹

"Luther perceived that the ancient and primitive church must, on the one hand, be restored in opposition to the papacy by which it had been so long oppressed."²

John Wesley: "The times which we have reason to believe are at hand, (if they are not already begun,) are what many pious men have termed, 'the latter day glory'; . . . And yet the wise men of the world, the men of eminence, the men of learning and renown, 'can not imagine what we mean by talking of any extraordinary work of God!' They can not discern the signs of these times! They can see no sign at all of God's arising to maintain his own cause, and set up his kingdom over the earth!"³

Charles Wesley:

"Almighty God of love
Set up the attractive *sign*,
And summon whom thou dost approve
For messengers divine.

"From favored Abram's seed
The new apostles chose,
In isles and continents to spread
The dead-reviving news.

"Previous to that dreadful day
Which shall thy foes consume,
Jesus, to prepare thy way,
Let the last prophet come."⁴

Roger Williams, founder of the first Baptist church in America: "In the poor, small span of my life I desired to have been a diligent and constant observer, and have been myself many ways engaged in city, in country, in court, in schools, in universities, in churches, in Old and New England, and yet can not, in the holy presence of God, bring in the results of a satisfying discovery that either the begetting ministry of the apostles or messengers to the nations, or the feeding or nourishing ministry of pastors and teachers, according to the first institution of the Lord Jesus, is yet restored and extant . . . the apostasy of antichrist hath so far corrupted all that there can be no

¹ D'Aubigne's History of the Reformation, vol. 2, p. 111.

² Ibid., vol. 3, p. 80.

³ Sermon 71.

⁴ Prophetic Times, vol. 2, -p. 144.

recovery out of that apostasy till Christ shall send forth new apostles to plant churches anew."¹¹

Waldensians, Wyckliffites, and Hussites: "Some of this class of people, perceiving that such a church as they had formed an idea of, would never be established by human means, indulged the hope that God himself would in his own time erect for himself a new church, free from every blemish and impurity; and that he would raise up certain persons and fill them with heavenly light for the accomplishment of this great object."¹²

Alexander Campbell, founder of the Disciples: "By the reformation of the seventeenth century that dark cloud was broken in fragments and though the heavens of gospel light are still obscured by many clouds—the sects of various names—the promise is that at evening time it shall be light. *The primitive gospel in its effulgence and power is yet to shine out in its original splendor to regenerate the world.*"¹³

John Bunyan: "It hath been the way of God, even when he doth execute the severest judgments, to tell it in the ears of some of his saints, some time before he doth execute the same; yea, it seems to me that it will be so in the great day of God Almighty, for I read, that before the Bridegroom came there was a cry made, 'Behold the Bridegroom cometh,' which cry doth not seem to me to be the ordinary cry of the ministers of the gospel, but a cry that was effected by *some sudden and marvelous awakening*, the product of *some new and extraordinary revelation.*"¹⁴

John Robinson: "He charged us before God and his blessed angels, to follow him no further than he followed Christ; and if God should reveal anything to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry; for he was very confident the Lord had more truth and light yet to break forth out of his holy word. He took occasion also miserably to bewail the state and condition of the reformed churches, who were come to a period in religion, and would go no further than the instruments of their reformation. . . . For, saith he, it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that full perfection of knowledge should break forth at once."¹⁵

Sir Isaac Newton: "Newton came to the conclusion, however, that the time had not then arrived for the full light to shine, but looked for clearer light to shine in future days, saying: 'About the time of the end, in all probability, a body of men will rise up, who will turn their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamor and opposition.'"¹⁶

"The gospel must be preached to all nations, before the great tribulation and the end of the world. An angel must fly through the midst of heaven, with the everlasting gospel to preach to all nations, before Babylon falls and the Son of man reaps his harvest."¹⁷

The following is the gist of what the men of the reformation really claimed and foresaw:

1. That Luther did not really know what his mission was.
2. That whatever his calling, it consisted solely of a "perhaps." Vague! Indefinite!
3. That apostles and teachers were not "restored and extant" in Williams' day, 1639.
4. That God had not "set up his kingdom" in Wesley's day, 1739.

¹¹ Kelley's *Presidency and Priesthood*, pp. 109, 110.

¹² Mosheim's *Church History*, book 4, pp. 200, 201.

¹³ Hayden's *History of the Disciples*, p. 36, quoted in Kelley's *Presidency and Priesthood*, p. 95.

¹⁴ Tomlin's *Interpretation*, etc., p. 516.

¹⁵ Robinson's *Works*, vol. 1, pp. 44, 45.

¹⁶ Totten's *Our Race News Leaflet*, No. 90, June 1898, pp. 325, 326.

¹⁷ Cunningham's *Dissertation*, etc., p. 351.

5. That "the primitive gospel in its original splendor" was not shining in Campbell's day, "is yet to shine out." He commenced his work about 1810.

6. That the "ancient and primitive church must be restored."

7. That God "will arise and set up his kingdom."

8. That "the Lord has yet more truth to break forth."

9. That "God himself would in his own time erect for himself a new church."

10. That "such a church would never be established by human means."

11. That to erect this "new church" God "would raise up certain persons and fill them with heavenly light."

12. That "about the time of the end a body of men will be raised up," turning their attention to the prophecies.

13. That there "can be no recovery out of the apostasy till Christ shall send forth new apostles to plant churches anew."

14. That God will "the new apostles choose."

15. That the "last prophet" had to come.

16. That there will be "a sudden and marvelous awakening," "a new and extraordinary revelation."

17. That "an angel must come with the everlasting gospel."

18. That the body of men to be raised up will meet with "much clamor and opposition."

In view of these startling admissions and prophetic forecasts, who will assume to credit the reformers with a task they never attempted, that of restoring the church. And right here is where the churches have been building on sand. Congregating in great bodies they have never investigated the foundation on which they are building. To them it is sufficient that their forefathers were adjusted to a certain faith and of course that is good enough for them. Strange, however, that this puppy principle works only along lines of theology. They never think of returning to the domestic and manufacturing inconveniences of even twenty years ago. The spinning jenny, the reaping hook, and the flail they have discarded; the tallow dip and the candle they have abolished save when they wish to illumine and illustrate the density of their sanctuaries.

No marvel then that men are arising, loudly lamenting the inefficiency of their churchly institutions. "Now when we look for the 'woman,' the true church, under the outward form of even the Protestant churches, she is not there."⁸⁸ "The reformation did not go far enough, it did not purge out all the old leaven, it retained some principles of corruption."⁸⁹

As the offspring of Rome the reformation is beginning to acknowledge its place in prophecy: "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth."—Revelation 17: 5.

⁸⁸Rev. Ira Case, *Light from Prophecy*, p. 102.

⁸⁹Reverend Guinness, *End of the Age*, p. 337.

The Tennessee Baptist says: "This woman [popery] is called the mother of harlots and abominations. Who are the daughters? The Lutheran, the Presbyterian, and the Episcopalian churches are all branches of the [Roman] Catholic. Are not these denominated harlots and abominations in the above passage? I so decide. I could not, with the stake before me, decide otherwise." Alexander Campbell says: "The worshiping establishments now in operation throughout Christendom, cased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the Church of Rome."—Thoughts on Daniel and the Revelation, by Uriah Smith, p. 796.

And these writers might have included their own respective churches, the Baptist being as near a relative as any; while Discipleism, although not a daughter, yet being an offshoot of the Presbyterian and Baptist churches, may claim relationship as grand-daughter.

The work of the reformation, however, was necessary in its time and place. It tended to break the fetters of priestly domination, ushering in an era of investigation. "The efforts of the reformers were an important preparation, in the providence of God, for the scenes which are soon to be realized in the Christian world. It was like the dawning of the morning, in which the verge of the horizon is tinged with light; but afterwards all becomes obscure, by the collecting and thickening clouds, which are too gross and dense to be dispelled in a moment. Thus the darkness becomes greater than before, until at length the sun rises, and all obscurity is driven away. In this view the reformation may be considered as a preparative to the accomplishment of this prophecy. . . . It was the dawning of the great work, which shall appear, and spread rapidly over the world, in the latter days. The accomplishment of this prophecy is yet future, but it is fast hastening on."—Rev. Robert Reid, in *Seven Last Plagues*, p. 202, published 1828.

The prophecy alluded to by Mr. Reid is Revelation 14: 6, wherein God has promised a restoration of the everlasting gospel by the hand of an angel. Little did he think that its fulfillment was even at the door while he wrote.

ROME AND THE REFORMATION WITHOUT AUTHORITY.

In addition to all these disqualifying conditions, Rome and the reformation lacked the very essential credentials of authority. Authority? Yes, authority! For no man has the right to usurp any office without first being appointed thereto. This principle is recognized in all the marts of life, whether the judicial, the military, the mercantile, or the labor. Even the very ordinary calling of a town constable can not be assumed at the pleasure of presumption.

It is by authority that kings rule, generals command, parliamentarians make laws and magistrates enforce them; and the humblest of our public school instructors are restrained from teaching until authorized by the appointing power.

And this question surely concerns the kingdom of God, for do

we not read, "How shall they preach except they be sent?"—Romans 10: 14, 15.

Moses did not dare to enter upon the exalted functions of his office until appointed thereto by an angel; neither did Aaron occupy as a spokesman until authorized by revelation.

It was the same in New Testament times. While here, our Lord appointed a ministry in person, and after his ascension made selection by the Holy Spirit in audible revelation:

Now there were in the church that was at Antioch, certain prophets and teachers; . . . as they ministered to the Lord, and fasted, the Holy Ghost said, Separate unto me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed.—Acts 13: 1-4.

All were not permitted to occupy who wanted to. Self assumers and usurpers were frequently punished. It was dangerous to impersonate the Lord's appointed. Saul tried it and lost his kingdom; Uzziah for the same sin was smitten with leprosy; and the seven sons of Sceva were set on by devils. (1 Samuel 13; 2 Chronicles 26; Acts 19: 13, 16.)

The unchangeable law governing in this matter is as impartial as it is clear, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—Hebrews 5: 4. High or low, rich or poor, none were privileged. A divine call was exacted.

How unlike our modern methods of conferring a "call." Aaron was not ordained because of some feeling in the heart; a theological seminary did not do it; nor yet was he voted one by the voice of a congregation. The fact is, that God spoke. He ordered Aaron's appointment, and the people, knowing that a revelation from the Eternal had been received, were satisfied to accept him. (Exodus 4: 10-16, 30, 31.)

Nor was Aaron suffered to enter the priest's office simply upon his personal say-so. That would never do. There are too many getting "calls" from that quarter nowadays, particularly when there is a fat salary in sight.

The record reads that God revealed himself through another, Moses; one already occupying the position of authority. Upon the strength of this revelation and no other, Aaron was ordained. This, then, is the pattern "call" and no man may assume ministerial office save he is "called of God, as was Aaron."

Apply this test to Rome and the reformation, and what a contrast! Where among them is there a mouthpiece of the Almighty through whom he may communicate his will? They tell us that the last revelation given to man, was that to John upon the Isle of Patmos, over eighteen hundred years ago. How then are their ministers called? Manifestly not as was Aaron, by the voice of revelation. The facts are that if the attractions of society and salary were removed there would be fewer "calls" evolved. Place the ministers on a Bible basis of going without "purse or scrip," and they will soon cease making merchandise out of the word of God.

Here we are then in a sorrowful situation, in a land full of

churches and yet none of them receiving revelations from the Lord. Verily it hath happened even as the prophet foretold:

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears.—Matthew 13: 15.

Well might Isaiah hopelessly ask, "Whom shall he teach knowledge? and whom shall he make to understand doctrine?"—Isaiah 28: 9.

"Hold," says the reformation, "our ministers are ordained."

What! ordain men who have not been previously called! What kind of work is this? Comparable only to the conduct of Micah, the idolater who, having a house of gods, consecrated his own priests. Well did Paul predict:

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. (Judges 17: 10; 2 Timothy 4: 3.)

Not only must the "call" be legitimate but the ordination also. Everyone can not ordain. An ordination to be valid must come from some one already vested with authority; otherwise it is a pitcher without water. A son can not inherit the fortune of his father save the father possesses one.

Let us trace, then, back to its source this reformation river of ordination. Confessedly we find a good many streams, but it makes little difference which one we take, as all lead to the same source. The Lutheran may follow his as far back as Luther; the Calvinist to Calvin; the Presbyterian to John Knox; the Episcopalian to Henry VIII; and the Baptist to Menno Simon, etc., etc.

And whence received these men their ordination? Or did they begin their work without one? If so, what an unenviable position, for unordained spells unauthorized! And in what an equally unenviable position it places the churches which have grown out of them! An organization can not possess more authority than its organizer; a stream can not rise higher than its source. If, then, Messrs. Luther, Calvin, Knox, Henry VIII, *et al*, began their respective churches without an ordination, why should the ordination service have ever started in these churches? Surely if a church can be started without ordination, it can be continued without ordination.

But what would an ordination from unordained gentlemen impart? It is nothing more nor less than "having a form of godliness and denying the power thereof."—2 Timothy 3: 5. Empty of ordination themselves, how could they pour out on somebody else that which they did not possess?

Driven to the wall and realizing the hopelessness of the situation, the reformation is finally forced to follow their meandering streams a little further. Following, therefore, this river a turn beyond the reformers, we are brought to its source. There it is, spread out amid the marshes of Rome. Not a reformer but who either directly or indirectly quenched his authoritative thirst out of the stagnant pool of the papacy. Luther, Melancthon, Zwingli, Calvin, Knox, Henry VIII, Cranmer, and Menno Simon were all

ordained directly under the hands of the mother church. It is a matter of record and undisputed.

An amazing spectacle this! For centuries the reformation has been raking Rome from stem to stern, proclaiming her everything that is vile, denouncing her as the Devil himself; and now forced to cringingly confess that whatever of ordination authority they hold, it comes from the object of their wrath. A wonder the child ever left the parent! No marvel that so many of the Protestant ministry have been returning to Rome in recent years.

What about the legality of this authority? Does the title emanate from the Crown? Never! "The Roman hierarchy, then, is not a true church. It is not merely a corrupt, but a false church. *No spiritual gifts or virtue can descend from it.*"—Rev. John Rogers' Lectures, vol. 3, p. 169.

In view of the awful apostasy the true title of authority became lost, Rome's claim for a succession to the contrary notwithstanding.

Thus upon search, the gilded indentures and deeds held by the reformation are found to be cloudy and unreliable. Traced to Rome, they go to the pope, thence back step by step through a long channel of unprincipled pontiffs until they reach the fatal "570" when, as we have learned, "the pope took the opportunity and began to hold up his head."

But where is the entry recording the holding of authority by the pope? Not in evidence! The record of the registered word does not disclose it, and the revelations of God have not declared it.

It may be that Methodism consoles herself with the thought that John Wesley never received his ordination from Rome. True, directly, he did not; but indirectly he did.

Ordained, as he admits, by the Archbishop of Canterbury, of the Church of England, his spiritual pedigree is easily traced. Through the Church of England it goes back to Cranmer and Henry VIII, thence into Rome.

It makes little difference whether one drinks at the distillery or buys over the bar; it's all the same whisky and comes from the same still.

THE MANNER OF EFFECTING THE RESTORATION.

The first thing to be impressed is the fact that it is God who will establish the restoration. It is not a matter that will be left to the ingenuity of earth. The wisdom of man sorely exhibited in a thousand conflicting creeds and churches is absolutely unfitted for the task.

Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.—Isaiah 29: 14.

The stone shall be cut out of the mountain "without hands." Human hands can not quarry it and granolithic compounds will not do. "And in the days of these kings shall the God of heaven set up a kingdom." (Daniel 2: 34, 44.) We require in fact a clear deed and title of authority direct from the Crown, and God alone can give it.

Now as to the course to be pursued in order to effect the restoration, two plans present themselves, one of which may be selected. One is, that the King may come in person and accomplish it. This he did nineteen hundred years ago. The other is, that he may send an ambassador, an angel, one clothed with wisdom and authority. The work thus accomplished would be the same as though the King himself performed it. Either plan will do and it is immaterial to us which one he selects. It is left for him to say.

And he has said it:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come.—Revelation 14: 6, 7.

The reader will make no mistake. This surely refers to a latter day work. It is the restoration of the gospel in "the hour of God's judgment," the very age alluded to in the other prophecies, viz, the "eleventh hour," "the last days," the "supper time," "the end of the world" and "the latter days."

It is evident that this does not refer to the first publication of the gospel by the apostles; because it immediately precedes the execution of judgment upon the kingdom of the beast. But it is a publication of the gospel preparatory to the fall of mystic Babylon. It must, therefore, signify some remarkable spreading of the knowledge of the gospel at the latter end of the reign of antichrist. And it is called "the everlasting gospel" to signify that it is a *glorious revelation from the Eternal God*.—Langdon's Observations, etc., pp. 192, 193.

Such a restoration was declared to be needed and desired in the days preceding 1830.

And this may perhaps be the event described in Revelation 14: 6, of an angel flying in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth. Some such sensible renewed divine interposition seems indeed to be wanting to revive real religious impressions in the world where in general religion is degenerated into a mere unimpressive name and form.—Rev. James Brown, on Revelation, p. 95, published 1810.

The context clearly reveals the situation of the prophecy and its fulfillment. Going back to the twelfth chapter we are informed of the woman's departure into the wilderness, where she remains for twelve hundred and sixty years. Act No. 1.

In the thirteenth chapter the story continues, taking up the terrible condition of the world under the papal predominance and persecutions. Act No. 2. Indeed the matter is so plain that a way-faring man though a fool need not err therein. The very name of the latter power is given:

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six [666].

Now it is a matter of notoriety that the pope assumes to be the "vice-gerent of the Son of God." He is so acclaimed by the people of that faith. This assumption, reduced to the language of the Roman Catholic Church, reads, *vicarius filii dei*, said to have been inscribed on the pope's triple tiara at one time. Taking the letters out of this title which the Latins used as numerals, and giving them their numerical value, we have just 666. Thus we have *v*, 5; *i*, 1; *c*, 100; (*a* and *r* are not used as numerals); *i*, 1; *u* (formerly the same

as *v*), 5; (*s* and *f* not used as numerals); *i*, 1; *l*, 50; *i*, 1; *i*, 1; *d*, 500; (*e* not used as a numeral); *i*, 1. Adding these numbers together we have 666. Thus we are enabled to trace the trend of events.

The fourteenth chapter opens and immediately stages the third act. It is the last in the drama of life and will end in a triumphant climax. Brighter visions burst upon the view, and behold, a new character is introduced. It is an angel of the Lord. His is an important part, a glorious part:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.—Revelation 14: 6.

Assuredly a restoration of the gospel by angel hands.

ANGEL MINISTRATION.

The blessing of angel visitation, so far as the Bible is concerned, is a very ordinary incident. Angels have ministered to humanity in all the walks of life. High and low, rich and poor have received of their gracious presence. They not only concerned themselves with exalted achievements, but condescended to advise in the humbler details of life.

We read of them appearing unto Abraham on the plains of Mamre, announcing approaching posterity; and later, interfering in behalf of his son's life when laid upon the altar. Through their kindly counsel Hagar was encouraged, and when ready to perish with thirst was directed to a well of water. Duly advised of impending doom, Lot was enabled to escape the fiery punishment of Sodom and Gomorrah.

An angel directed Joshua in the siege of Jericho, and again was found rebuking Balaam for brutality to his beast. Elijah, wandering as a fugitive, sought salvation in the comfortless hospitality of a wilderness, and but for the timely intervention of an angel would have perished.

The New Testament knows no cessation of their kindly watch-care. Apprising Mary of approaching honor, they later announce the birth of our Savior to the shepherds on Bethlehem's plains; and warning Joseph, the child's life was preserved from the murderous hand of Herod. Encouraging the apostles who were sorrowing for an ascending Christ, they were later seen directing Philip in his work, even mapping out the very road he should take. Cornelius they counseled, and stood by Paul in the storm.

Popular teaching takes the position that a reception of angels is entirely a social function of the past; that it has gone out of style never to be revived. They would have us believe that their olden interest and love for humanity has waned; or else that some grievous epidemic has befallen them, making it impossible to continue communication.

Upon what grounds they base such assumptions we are not advised. Not upon the Scriptures at any rate. To the contrary, the Bible proclaims positively that angels will continue their uncompleted work even to the end of time, "When the Son of Man shall come in his glory and all the holy angels with him."

We are unaware of any decree preventing their transportation to earth, and the route by which they traveled eighteen hundred years ago is still in existence; overgrown, it may be, by the barriers of unbelief; but the power is in us to remove the barriers.

If cause has arisen preventing the visitation of angels, it has emanated from man, who by his unbelief has refused to extend them invitation, choosing rather to excuse his discourtesy by inventing such wicked falsehoods as, "There are no angels nowadays, and whoever receives them, it is all of the Devil."

Shame on a neglectful Christianity? which by its evil heart of unbelief has deprived itself of the richest treasures of divine grace!

The facts are that a hireling ministry have refused all along to support any doctrine that might bring man in touch with his Maker. They have feared the results, knowing full well that it would endanger their finely fixed frauds. It is even as the prophet said, "The heads thereof judge for reward and the priests thereof teach for hire"; therefore night shall be unto you, that ye shall not have a vision; . . . Yea, they shall all cover their lips: for there is no answer of God."—Micah 3: 6-11.

Away with the hireling who lives to fleece, rather than feed, leeching the vitals of honest ignorance. Down with these spiritless, soulless trusts, thrust upon an unsuspecting public, whose leading characteristics, displayed in choir and congregation, are greed, gayety, and graft.

But, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."—Hebrews 13: 2. Wholesome, universal counsel this, and never intended to be narrowed down to the limited confines of apostolic days.

Marvelous missions were assigned the angels, for future times, as abundantly announced in the book of Revelation. Some are messengers of peace, while others are heralds of fearful judgments to be rolled forth unto the ends of the earth. And our Lord foreseeing the final calamities, will make provision for the escape of the righteous. For them he will have a place prepared, and to it the angels "shall gather together his elect." (Matthew 24: 31.)

It is not in harmony with the policy of the Lord that the voice of visions should for ever cease, lest the plague of apostasy continue unchecked and the great work of the restoration be for ever frustrated; "Where there is no vision the people perish."—Proverbs 29: 18.

This being the common channel of communication in the past, we may not expect it to be ignored in the future; nor will it be, especially in the inauguration of the latter day glory:

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.—Acts 2: 17.

Mark well the time, "the last days," the very time of the restoration and this prediction becomes doubly impressive, when in turning to the prophecy of Joel 2: 28, we find it again affirmed, almost word for word. An inviolable decree! A specie of golden coin

issued by the bank of heaven and taken at par by all honest exchanges.

"Young men shall see visions," says the prophecy. Evidently Zechariah had a glimpse of this very occurrence when overhearing two angels converse:

And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.—Zechariah 2: 3, 4.

Who this young man will be, we are not informed. At any rate not one of the Bible prophets; for none of them, either old or young, ever claimed to have received this messenger. It remained for one of a later period. The context discloses that; for, associated with this angel visitation, the deliverance of Zion (the church) from the daughter of Babylon; the choosing of "Jerusalem again"; the coming of Jesus Christ to dwell among his people; and the recovery of Israel from "the land of the north," are engagingly set forth. Latter day events surely! And the entire chapter is thus taken up.

How, and in what particular manner, this young man will receive this information, we are not advised. Possibly by word of mouth; or it may be through the deliverance of some sacred record; and yet it is quite probable that both means will be employed.

At all events the reception of visions and revelations, written upon plates of imperishable material, is neither impossible nor improbable. The following will signify:

And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.—Habakkuk 2: 2, 3.

A very condensed prophecy surely, but clearly setting forth the following facts:

1. A vision or revelation will come.
2. It will be written down.
3. It will be recorded on durable material.
4. It will be reserved for some particular, appointed time.
5. It may "tarry" long, but still "it will surely come"; nothing can prevent it.
6. It will be a true record. "It will not lie."
7. It will come in the latter days, "at the end it shall speak."

Associating with this the prominent points set forth in the preceding prophecies, we have an array of evidence, locked and interlocked by fact and force, at once unyielding and invulnerable, carrying with it irresistible conclusions:

First, that the everlasting gospel shall be restored.

Second, that it shall be accomplished in the hour of God's judgment.

Third, that in the latter days God's Spirit will be poured out.

Fourth, that it will manifest itself in visions.

Fifth, that it will rest upon a young man.

Sixth, that this young man will be visited by an angel.

Seventh, that an angel will restore the gospel.

With the advent of this Royal Ambassador we may therefore expect a restoration of the fullness of the gospel; a conferring of priesthood authority, and an organization of the Church of Jesus Christ.

THE RESTORATION ACCOMPLISHED.

JOSEPH SMITH VISITED BY AN ANGEL SEPTEMBER 21, 1823. A VISION OF PLATES CONTAINING THE FULLNESS OF THE GOSPEL.

While I was thus in the act of calling upon God I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also a little above the wrist. So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be had for good and evil, among all nations, kindreds, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that *the fullness of the everlasting gospel was contained in it*, as delivered by the Savior to the ancient inhabitants. Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book. After telling me these things he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted thus: "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble, for they that cometh shall burn them saith the Lord of hosts, that it shall leave them neither root nor branch." And again he quoted the fifth verse thus: "Behold, I will reveal unto you the priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord." He also quoted the next verse differently: "And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so the whole earth would be utterly wasted at his coming." In addition to these he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come.

He also quoted the second chapter of Joel from the twenty-eighth to the last verse. He said that this was not yet fulfilled, but was soon to be. And he further stated the fullness of the Gentiles was soon to come in. He quoted many other passages of scripture and offered many explanations which can not be mentioned here. Again he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled)

I should not show them to any person, neither the breastplate with the Urim and Thummim, only to those to whom I should be commanded to show them, if I did I should be destroyed. While he was conversing with me about the plates the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

After this communication I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark except just around him, when instantly I saw as it were a conduit open right up into heaven, and he ascended up until he entirely disappeared and the room was left as it had been before this heavenly light had made its appearance.

I lay musing on the singularity of the scene and marveling greatly at what had been told me by this extraordinary messenger, when in the midst of my meditation I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside. He commenced and again related the very same things which he had done at his first visit without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grievous judgments would come on the earth in this generation. Having related these things he again ascended as he had done before.

By this time so deep were the impressions made on my mind that sleep had fled from my eyes and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before, and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. After this third visit he again ascended up into heaven as before and I was again left to ponder on the strangeness of what I had just experienced.—Joseph Smith, Church History, vol. 1, pp. 12-15.

DISCOVERY OF THE PLATES. IS INSTRUCTED CONCERNING THE KINGDOM OF GOD.

I left the field and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. Convenient to the village of Manchester, Ontario County, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner toward the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth. Having removed the earth and obtained a lever which I got fixed under the edge of the stone and with a little exertion raised it up, I looked in and there indeed did I behold the plates, the Urim and Thummim, and the Breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement; in the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

I made an attempt to take them out, but was forbidden by the messenger and was again informed that the time for bringing them forth had not yet arrived, neither would until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates. Accordingly as I had been commanded I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our inter-

views respecting what the Lord was going to do and how and in what manner his kingdom was to be conducted in the last days.—Ibid., pp. 15, 16.

RECEIVES THE RECORDS, TRANSLATES AND RETURNS THEM.

At length the time arrived for obtaining the plates, the Urim and Thummim, and the Breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, having went as usual at the end of another year to the place where they were deposited, the same heavenly messenger



Joseph Smith,
Founder of the Church.

delivered them up to me, with this charge that I should be responsible for them; that if I should let them go carelessly or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he the messenger should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God they remained safe in my hands until I had accomplished by them what was required at my hand, when according to arrangements the messenger called for them, I delivered them up to him, and he has them in his

charge until this day, being the second day of May, one thousand eight hundred and thirty-eight.—*Ibid.*, pp. 17, 18.

THE PRIESTHOOD CONFERRED. THE GOSPEL MADE CLEAR.

We still continued the work of translation, when in the ensuing month (May, eighteen hundred and twenty-nine) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger.

Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the church, and many other things connected with the church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Our minds being now enlightened, we began to have the Scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us, in a manner which we never could attain to previously, nor ever before had thought of.—*Ibid.*, pp. 34-36.

THE ORDINATION OF JOSEPH SMITH.

In the narrative just preceding it will be observed that Joseph Smith received an ordination at the hands of a heavenly personage. In this there is nothing inharmonious with reason or scripture. How else could he be ordained? The papacy had no ordination virtue to impart and the reformation was similarly situated. It was a matter of necessity, therefore, in order to establish the kingdom of God, "the restitution of all things," that some one be sent to bestow ordination and authority.

Priesthood authority had previously been banished from the earth. The leprosy of apostasy had smitten all, "the priest and

the prophet have erred" and "*all tables are full of vomit and filthiness so that there is no place clean.*"⁹⁰

The prophets, the rulers, and the seers had been "covered"⁹¹ and the vision of all was "sealed."⁹² The shades of "night"⁹³ had fallen while "darkness" covered the earth and "gross darkness the people."⁹⁴ The seers were "ashamed and the diviners confounded," yea all covered their lips, for there was "no answer" from God.⁹⁵

It was a time when, instead of nourishing shepherds, a corrupt ministry did "feed themselves" and "not the flock," therefore the "sheep were scattered *because there is no shepherd*";⁹⁶ yes, they were "scattered upon all the face of the earth and *none did search or seek after them.*"⁹⁷ It was the time spoken of by Paul when the people, unwilling to "endure sound doctrine" *heaped to themselves teachers*, "having itching ears."⁹⁸

"Is the spiritual priesthood annulled? A more imposing priesthood is established. Are the stars swept from heaven? They are thickly clustered in monks and friars and legates and cardinals on the earth. Instead of the authority of Christ you have the pope; instead of the apostles, a conclave of cardinals; instead of the primitive Christians, canonized saints."⁹⁹

Who, then, shall presume that out of these chaotic conditions one could arise and without the compass of a "call" and heaven conferred ordination, proceed to organize the church? Impossible! God must speak. Strength and inspiration must be sent, for the task is heavy. Indeed, it is his work, and surely if at all interested in it, he will visit his vineyard as in days of old, and he will.

And about the eleventh hour he went out and found others standing idle and saith unto them, Why stand ye here all the day idle. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard and whatsoever is right that shall ye receive.—Matthew 20: 6, 7.

Notice the time of commissioning these laborers, the eleventh hour, the last hour of the day, the very hour set for the restoration of the gospel, "the hour of God's judgment." (Revelation 14: 7.)

The gospel of the kingdom, said Jesus, "shall be preached in all the world for a witness unto all nations, and then shall the end come." (Matthew 24: 14.) This will require preachers to preach it; hence we may rest assured that, however dark and disastrous the times of the apostasy, there will be a restoration of the olden ministry as well as the olden gospel.

But some one must be selected to commence this great work; there must be a beginning somewhere, and with whom?

⁹⁰Isaiah 28: 7, 8.

⁹¹Isaiah 29: 10.

⁹²Isaiah 29: 11.

⁹³Micah 3: 6.

⁹⁴Isaiah 60: 2.

⁹⁵Micah 3: 7.

⁹⁶Ezekiel 34: 1-5.

⁹⁷Ezekiel 34: 6.

⁹⁸2 Timothy 4: 3, 4.

⁹⁹Rogers' Lectures on Revelation, vol. 3, p. 244.

Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready.—Luke 14: 16, 17.

A parable truly, but illustrating some deep truth. It was because of this that parables were used. The parable of the "great Supper" is best understood upon learning the significance of the parable of the "Dinner." In the latter parable, Matthew 22: 2-10, it is stated that a certain king in making a marriage for his son sent forth his servants, telling "them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready." But they made light of it and went their ways. And a remnant took his servants and entreated them spitefully and slew them. Upon hearing this the king bade his servants go into the highways "and as many as ye shall find bid to the marriage." As for the murderers, they were destroyed and he "burned up their city."

The meaning and application is clear: God is the king and Christ the Son, the marriage being the union of Christ with the church, "the lamb's wife," which will ultimately come to pass. The announcement of dinner sent only to "them which are bidden" was the gospel message delivered firstly and exclusively to the chosen people, the house of Israel. The mistreatment accorded the servants was not only the rejection of the message but the cruel persecutions waged against them. It began with Christ and continued among his followers, Paul in an especial manner suffering at the hands of the Jews. But the murderers were destroyed, the nation was overthrown, their city was burned up, and Israel was scattered to the utmost ends of the earth. These desolations obtained in fearful manner, A. D. 70.

Upon the Jews rejecting the gospel the servants turned "therefore into the highways," unto the Gentiles to whom the word was thenceforth preached.

Now this dispensation of the gospel, referring as we see to the invitation extended nineteen hundred years ago, was called a "Dinner" which, as Webster says, is "the meal taken about the middle of the day," therefore the "great Supper," which according to the same authority is "the evening meal," must pertain to a later dispensation of the gospel, "in the eleventh hour," "the hour of God's judgment." And the sending of "a servant" at such a time, heralding the proclamation "Come, for all things are now ready," can signify nothing else than the divine appointment of some one opening up the "times of the restitution" with a final gospel invitation.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.—Malachi 3: 1.

This mission could not have been fulfilled in any other age than that of the latter days. It was to be at a time just preceding the sudden coming of our Lord to his temple. At a time when it may be asked, "Who shall abide the day of his coming?" No doubt, this is, the next coming of our Savior alluded to, when "he

shall sit as a refiner and purifier of silver"; when "he will come near in swift judgment" and when "the offering of Judah and Jerusalem" shall become "pleasant unto the Lord as in days of old." (Malachi 3: 1-5.)

None of these things attended his first coming; he came not to "his temple"; he had none; he was born in a stable. He did not exercise "swift judgment"; to the contrary, he suffered himself to be judged and smitten. The offerings of Judah and Jerusalem were in no wise pleasant unto the Lord; they were rejected, both they and their nation.

Seeing, therefore, it can not refer to his first coming, it must refer to his second; and the messenger sent to prepare the way of that coming must be some one authorized in the latter days to do the work.

Who this messenger will be, we are not informed. Presumably a prophet of God, for "surely the Lord will do nothing but he revealeth his secret unto his servants the prophets." (Amos 3: 7.) Even thus did he prepare the way of his former coming. John the Baptist, a prophet, was sent. And surely the second advent of Jesus Christ, one that will eclipse in magnitude and might any former appearance, will be heralded by a forerunner equal, at least, in calling to that of John the Baptist.

In what manner then shall the laborers in the vineyard, the preachers of the gospel, the servant at the supper time, the messenger, receive their authority? The Scriptures know but one way, and that through the process of a heaven given call and ordination.

But, seeing the terrible apostate condition universally prevailing, was it not meet, therefore, nay, was it not necessary, absolutely so, that in order to raise up this servant at supper time, the messenger of the Lord, *that some one should be sent from the courts of heaven, duly authorizing and empowering him for the work?*

Whoever this might be it is immaterial to us, and John the Baptist is as good as any. Of him the Savior said, there is not a greater prophet than John the Baptist. (Luke 7: 28.) It is evident that deceased prophets have ministered as angels in the past. Note the incident of Moses and Elias on the mount of transfiguration, and of the "angel" that appeared unto John, declaring himself to be "of thy brethren the prophets." (Matthew 17; Revelation 22: 8, 9.)

Nor is there wanting evidence to show that John the Baptist would be sent. In Malachi we are told:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.—4: 5, 6.

The "great and dreadful day of the Lord" is generally conceded to be the time "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel." (2 Thessalonians 1: 7, 8.)

At a time, therefore, preceding this event Elijah will be sent. Decidedly a latter day event!

Now in the New Testament the form of the name **Elijah** is **Elias**; (see Luke 4: 25, 26; 9: 54; Romans 11: 2-4; James 5: 17, 18) and Jesus, referring to John the Baptist called him **Elias** (Matthew 17: 12, 13; Matthew 11: 13, 14.) What objection, therefore, can there be to John the Baptist returning, even as he came in former days, "in the spirit and power of **Elias**," and bestowing authority on the servant of the Lord's choice?

It was an **Elijah** who restored the true worship after that dreadful famine "when the heaven was shut up three years and six months," (Luke 4: 25) an event foreshadowing that more dreadful famine, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, *and shall not find it.*"—Amos 8: 11, 12.

This was the famine of the apostasy and lasted, like the former, three years and six months, "forty and two months"—1260 prophetic days. It is appropriate then, as well as necessary, that again one should be sent "in the spirit and power of **Elias**" to effect the restoration of the true worship.

And the work to be accomplished following the coming of **Elijah** is the very fruit of a restored priesthood. "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers." The "fathers" is a general term applying to that illustrious ancestry, the house of Israel.¹⁰⁰ Now the hearts of the people turning to "the fathers," "to whom pertaineth the adoption, and the covenants and the giving of the law, and the service of God, and the promises, whose are the fathers,"¹⁰¹ signifies a revival of faith in this ancient order of things and an acceptance by obeying the gospel, "For as many of you as have been baptized into Christ have put on Christ . . . and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Galatians 3: 27, 29.

Thus becoming heirs, receiving of the promises made of God to the fathers, they are no longer aliens and foreigners. They are of the house of Israel, "one in Christ Jesus," "Abraham's seed," and the former estrangement is turned to harmonious family relationship; the hearts of the fathers and the children being turned toward each other.

To accomplish this mighty transformation there must needs be a preaching of the gospel, preached as it only can and should be by the servants of God, for "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"—Romans 10: 14. In order, therefore, to have a duly authorized ministry, some one must be sent invested with authority to commence this great work by bestowing ordination.

When the disciples had been on the mount of transfiguration, and returning

¹⁰⁰ John 7: 22; Acts 22: 3; 13: 32, 33; Hebrews 1: 1; 2 Peter 3: 4.

¹⁰¹ Romans 9: 4, 5.

from thence, finding that Elias, who had appeared to them on the mount did not accompany them down, naturally asked, why the scribes said that Elias must first come? Christ took this opportunity, in answering their question, to discover to them the double meaning of the prophecy: "And Jesus answered and said unto them, Elias truly shall first come and restore all things." (Matthew 17: 11.) John the Baptist had already come, and they had done unto him what they listed; that is, they had taken his life, and though he had come "in the power and spirit of Elias," yet here is an express declaration, that truly Elias should yet first come and restore all things. . . . It is evident that John did not by his coming, restore all things, but after John's death and burial Christ says, truly Elias shall first come and restore all things.—The Second Advent, pp. 93, 94, Fenton and Hutchinson, 1815.

Now this prophecy, Malachi 4: 5, 6, although it might be and was in part fulfilled by the appearance of John the Baptist, has certainly respect to times to come, because in the first place our Savior speaks of the future appearance of Elijah, even after the Baptist was beheaded. And then, secondly, the Elias whom he said should come was to do that which it can not be pretended the Baptist did, for our Savior assures us that Elias shall restore all things. This seems to be the time of restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began. . . . *Elijah then shall restore the true worship of God.*—Rev. Samuel Hardy, On the Prophecies, pp. 90, 92, A. D. 1770.

As a matter of fact, prophetic students have all along looked for the coming of an Elijah in latter days;¹⁰² and so inspired was Charles Wesley contemplating this glorious event that he vented his feelings in song:

Once he in the Baptist came,
And virtue's path restored;
Pointed sinners to the Lamb—
Forerunner of his Lord.

Sent again from Paradise,
Elijah shall the tidings bring:
"Jesus comes! ye saints arise,
And meet your heavenly king."

¹⁰² Thus our Lord declares that "Elias shall indeed first come and restore all things"; but states, that with regard to one fulfillment, he had "already come" in John the Baptist. And as that coming was not literal, but "in the spirit and power of Elias," the other coming of Elias hereafter may be of the same kind; and not improbable, inasmuch as it is expressed in the same words at the same time. . . . Elias has twice appeared, and is to come a third time.—The Apocalypse, p. 181, Rev. Isaac Williams, B. D.

The figurative allusion made to the fate of John the Baptist, Matthew 17: 12, appears to be merely by way of reproach, and to exemplify the disregard and perverseness with which men had already, and would, in all probability, again receive the same kind of mission, upon which Elias is still to come, as declared by our Lord in the preceding eleventh verse, and foreshown before his birth by Malachi, chapter 4: 4, 5.—Daniel's Metallic Image, pp. 285, 286. Reverends Rivington and Hatchard, published 1810.

Judging from Matthew 17: 11: "Elias truly shall first come and restore all things," spoken by our Lord before he passed on to speak of John the Baptist—a coming of the actual Elijah is still to be expected. For it would be contradictory in our Lord to speak of it as a thing future ("Elias truly shall first come,") and as of a thing past, ("But I say unto you, that Elias is come already,") in the same breath. Certainly the fathers of the primitive Christian church, down to the time of Jerome, looked for a coming of the actual Elijah.—The Literalist, vol. 2, p. 90.

Previous to the dreadful day,
Which shall thy foes consume;
Jesus, to prepare thy way,
Let the last prophet come.

—Prophetic Times, vol. 2, no. 9, 1864.

Following this bestowal of authority, the Church of Jesus Christ of Latter Day Saints was duly organized at Fayette, Seneca County, New York, 1830. It was organized at the right time, claiming the right message, given in the right manner, and received through the right source, an angel of God.

A SIGN OF THE RESTORATION. WHAT IS IT?

Considering the remarkable disclosures set forth in the foregoing, the reader will doubtless look for some confirmatory sign or token.

It was thus in our Savior's day. Assuming to be the Son of God, unto whom the world owed its allegiance, and setting forth his church as the only approved organization on earth, it was but natural that the hard-headed Jews should have demanded, "What sign showest thou unto us that thou doest these things?"—John 2:18.

Our Lord, fully acquainted with the exactions of the human heart, and knowing of the narrowed limits of mortal mentality, did not thrust them away with a "believe or be damned." He offered them what they asked—a sign. Jesus answered and said unto them, "Destroy this temple and in three days I will raise it up" (verse 19),—an allusion to his approaching death and resurrection!

It was similarly so in former times. Men of God called to accomplish an uncommon work were loath to accept unless afforded an assuring sign of their selection.

Gideon, although commissioned by an angel to deliver Israel from Midianite bondage, would not believe until signs were submitted. The burning of his offering by strange fire, the dewy fleece and dry ground, served to satisfy, and he went on his angel appointed errand.

It was the burning of an unburning bush that aroused the attention of Moses and from which presently proceeded an angelic appointment to the leadership of Israel:

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.—Exodus 4:1.

A reasonable expostulation! For the people then were as skeptical as now. Eventually casting his rod upon the earth it became a serpent; taking it by the tail it returned to a rod; and all this was done "that they [Israel] may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee."—Exodus 4:5.

It will be thus with the restoration. As a "marvelous work and a wonder," it is but eminently fitting that something of the unusual attend it.

Never was there a dispensation begun but what a polar star of attraction accompanied it. With Adam it was the tree of knowl-

edge and the tree of life. With Abraham it was the miraculous birth and preservation of Isaac, thereby assuring those wonderful promises of national greatness. With Moses it was the rod of power and the tables of testimony; and with Jesus it was the resurrection.

Why, then, should the dispensation of the restoration be an exception? Proclaimed as "the dispensation of the fullness of times," we may look for it to be complete in every respect. Indeed, it can not very well be termed a restoration, save it shall reinstate original glory displayed in sign and token. (Ephesians 1:10; Acts 3:21.)

The sign will be forthcoming:

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isaiah 11:12.

Ensign and *sign* are virtually synonymous. The one seems to be an abrupt spelling of the other. Indeed, one may be used in the place of the other. "They set up their ensigns for signs."—Psalm 74:4. To the former the Century Dictionary and Encyclopedic Lexicon gives the meaning, "A standard; a *sign* or signal." To the latter "A standard. *An inscribed board or plate. To communicate by a sign. Evidence of something past, present or future. In biblical use, that by which a person or thing is known, especially as divinely distinguished,—hence especially an appearance or occurrence indicative of the divine presence or power, and authenticating a message or messenger. A miraculous manifestation.*"

The reader will not confuse the ensign or sign here spoken of with the signs of former dispensations. This one is surely a latter day event. It will be set up at a time when "he will gather the dispersed of Judah." Not their former gathering when brought from the dominions of Babylon, but when he shall gather them from the "four corners of the earth"; when he "shall set his hand again the second time to recover the remnant of his people." (Verse 11.)

The assemblage of Israel is now going on. The Jews are gathering home. Thousands are already in their Canaan land. Assuredly the time for the setting up of the sign!

What the nature of the sign will be we are not here informed. Presumably one of a miraculous nature. The term *sign* suggests an uncommon work, or as the above quoted lexicon states, "a miraculous manifestation." Webster attributes to it a third meaning, "a wonder, a miracle, a prodigy, a remarkable transaction."

And all this was strikingly evinced in the restoration as effected through Joseph Smith. The Book of Mormon is its sign and eminently a "remarkable transaction," not only in the nature of its contents, its divine origin, its wonderful preservation, its angelic revelation, but also in its miraculous translation.

And verily, I say unto you, I give unto you a *sign*, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion. And behold, this is the thing which I shall give unto you for a *sign*, for verily I say unto you, that when *these things which*

I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be known unto the Gentiles, that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them; verily, verily, I say unto you, When these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you, for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; therefore, when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity; for thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel: and when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a great and marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.—Book of Mormon, p. 464.

THE BOOK OF MORMON. WHAT IS IT?

The Book of Mormon purports to be a history of the several nations which inhabited the American continent in prehistoric times.

The first of these arrived shortly after the confusion of languages at the tower of Babel, when the Lord scattered the people abroad upon the face of all the earth. (Genesis 11: 8.) Becoming a great nation they occupied the whole of North America; but falling into wickedness they were eventually destroyed, after occupying the country about sixteen hundred years. Ether, their last prophet, was spared and was permitted to write a history of his people, which he did upon plates of gold; placing them where they were later discovered by the succeeding nation.

The second colony was Israelites of the house of Joseph, who, leaving Jerusalem, arrived in this land about 600 B. C. They soon became a mighty and populous people. Divisions eventuating, they were divided into two nations, called Nephites and Lamanites, after their respective leaders.

The Nephites were the more righteous people, and were blessed exceedingly. The voice of the prophets was heard in the land, urging the people to righteousness, who also kept their history written upon plates, and which was handed down from father to son. The Lamanites were a rebellious people who, because of iniquity, were smitten with a skin of darkness and became a filthy and loathsome race.

It is said that the Savior visited the Nephites, announcing that they were his "other sheep" of whom he spake at Jerusalem. Many and marvelous were the blessings conferred. For several centuries

succeeding our Lord's ministration, the people continued in righteousness, but finally, as a nation, fell into sin and wrongdoing. A great and terrible war arose between the Nephites and Lamanites, terminating in the extinction of the Nephite nation about 400 A. D.

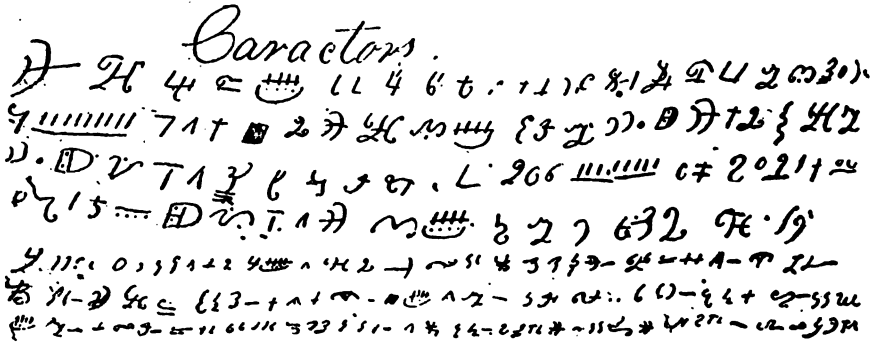


FIG. 1.

A transcript of the characters on the plates from which the Book of Mormon was translated.

Previous to their extermination, a prophet among them, by the name of Mormon, abridged the records of his forefathers, giving it to his son Moroni, who, surviving his people a few years, continued their history.

He informs us that the whole face of the land was one continual scene of wickedness and bloodshed, the people being divided into contending bands.

Retaining the records until about 420 A. D., he received commandment of the Lord to hide them up; which he did in the hill Cumorah. Here they remained for some fourteen hundred years, whence they were taken by Joseph Smith at the command of the angel.

THE BOOK OF MORMON SUITABLE AS A SIGN.

Exceptions may be taken to the Book of Mormon on the ground that it is not exactly what the nations are looking for. Just so! But that is a point in its favor. Did it present itself along the lines of general expectancy, it would cease to be a "marvelous work," and, hence, not the sign predicted. The same exceptions could have been taken to the signs submitted to Abraham, to Moses, or to Gideon. Utterly out of the ordinary!

Every dispensation was begun after a sign of its own originality; absolutely unlike those of other dispensations. This shuts out the copyist, the imitator, and the sham. And to preserve this divine policy of diversion, it is but proper that in the establishment of the restoration the Lord will "do his work, his strange work, and bring to pass his act, his strange act."—Isaiah 28: 21. The Book of Mormon, therefore, in the matter of strangeness, may claim undoubted merit.

Not only is it unlike the productions of the past, but also unlike

the productions of the present. Nothing like unto it. Among the millions of books, of as many subjects, the Book of Mormon stands unique as the only record of its kind. No other work even pretends to present a history of the American aborigines. And since the elementary essential of a sign is that it present something peculiar to itself, verily the Book of Mormon has it.

As to why the Lord should have selected the sign he did, we are not obliged nor authorized to say. Seeing that one had to be selected, the Book of Mormon is as good as any; and it is immaterial to us which one is chosen. Any sign should suit us, so long as it fills the bill of the Lord's appointment and is "set up" sufficiently high that it may serve indeed as "an ensign for the nations."

The Reverend Elliott, commenting on Revelation 14: 6, says that it figured an era of widespread gospel preaching; "not an era, let it be first observed, of mere missions and preaching of so called Christian doctrine, but of '*the everlasting gospel*' a phrase in which the absence of the Greek article before the word rendered *gospel* might indicate perhaps that it was an actual *Book of the Gospel* or *New Testament* that the angel appeared bearing in hand to preach; and the epithet *everlasting*, its having been marvelously preserved by divine providence through all the darkness, irreligion and hostility of past ages."—*Horæ Apocalypticæ*, vol. 3, p. 462, 5th edition.

We may observe that it would be scarcely necessary for an angel to bring the New Testament, seeing it had been in use all along. Partially confined, it may have been, during the Dark Ages, but still it did not require an angel to bring it out of that confinement. Wycliffe, Luther, Tyndale and others translated it without any angelic assistance; consequently, whatever "Book of the Gospel" was signified, it was not the New Testament.

The following from Doctor Hengstenberg's work on the same text is quite suggestive:

We still need to determine more exactly in what respect the angel has the everlasting gospel; as some may possibly conceive with several of the older expositors, that he had it in the form of a book in his hand.—*The Revelation of Saint John*, vol. 2, p. 135.

Again, Reverend Culbertson, commenting on the same scripture, says:

He has the everlasting gospel to preach. He is here introduced to our notice as if he carried the book of the law, or copies of the Holy Scriptures for distribution in the course of his flight.—*Lectures on the Revelation*, vol. 3, p. 136; A. D. 1826.

William Cunningham:

It is remarkable that this angel goes forth, not preaching by word of mouth only, but having the everlasting gospel, *that is the book of the gospel, the Scriptures of truth in his hand.*"—*Seals and Trumpets*, etc., p. 365.

The selection of an inspired book is eminently suitable as a sign. It thereby assumes an intellectual plane of thought, patronizing the intelligence of the public and refusing to pander to the infatuated frenzy of the credulous. It appeals to the nobler passions of unruffled reason, disdaining to impose its strength upon gullible ignorance. Throwing itself into the arena of nations, it grapples

with the world as its antagonist. The very fact that it prostrates itself upon the altar of the printer's press, stamps it with the insignia of candor, the companion of truth. Unafraid of exposure, it challenges investigation, "for this thing was not done in a corner."

Unlike rare scientific discoveries, testable only in the laboratories of the rich, it submits itself to the language of all, placing itself in the hands of all, subject to the crucial criticism of all, and this is the publicity the prophecy requires. It must be seen of all the inhabitants of the world:

All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.—Isaiah 18: 3.

What other sign outside of some publishable work could assume such gigantic proportions as to be seen of all "dwellers on the earth"?

This is the very sign decreed. It will be a book:

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I can not; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.—Isaiah 29: 11, 12.

A marvelous work surely! The learned can not interpret it, nor yet can the unlearned by his own power. Sealed book! Well said!

God, however, will take it in hand. He will decipher its mystic characters. In doing so, he will not employ the wisdom of the worldly wise, nor yet utilize the learning of the learned. The book being delivered into the hands of him who is unlearned, it becomes a matter of imperative necessity that God should effect its interpretation. And he did:

Therefore, behold, I [God] will proceed to do a marvelous work among this people, even a marvelous work and a wonder: . . . And in that day shall the deaf hear the words of the book.—Verses 14, 18.

TIME OF ITS COMING.

Of the time when all this should transpire, we can make no mistake. There is a day set for its fulfillment:

Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest.—Verse 17.

The land of Lebanon is Palestine. Sterile for seventeen hundred years, it was turned into a fruitful field in 1853. Proof has already been proffered.

The time is fulfilled. It expired a "very little while" prior to Palestine's restoration. The record must have come or else Isaiah stands convicted as a false prophet.

There can be no mistake. Isaiah employs the double entry system of bookkeeping. He notes another item of importance to be introduced with the finding of the sealed book: "The house of Jacob shall not *now* be ashamed neither shall his face *now* wax pale."—Verse 22. When? "Now"! At the time of the return of fruitfulness to his native land and in the day of the deliverance of the book.

The house of Jacob is the house of Israel, of whom the Jews are a conspicuous part. The text announces a cessation of national trial which did not begin to fulfill until during the late century.

Their troubles have been long standing, beginning as they did in the times of Isaiah when the ten tribes were carried away. Later the Jews were driven into Babylon. They have never been restored to their ancient heritage nor have regained their departed glory. Only in recent years has the first semblance of liberty been accorded them.

Of the trials and sufferings of the Jews since their rejection of the gospel we may briefly summarize.

Routed by the Romans, they were besieged in Jerusalem and passed through such horrors as had not been, "nor ever shall be." Over a million perished in the shambles of that slaughter. Reduced to starvation, they actually ate of their offspring. Overthrown at last, their city was destroyed and their adorable temple burned to the ground. With the perishing of Salem—city of peace, perished also the last vestige of Judaite dominion.

The remnants of that ruined race were banished from the land or else sold as slaves for a foreign mart. Their treatment from this time henceforth was terrible.

The Emperor Constantine, suppressing a revolt among them, cut off their ears and dispersed them as vagabonds to different countries. In the fifth century they were expelled from Alexandria, which had long been one of their safest places of resort. Justinian abolished their synagogues and prohibited them from even entering into caves for the exercise of their worship. He rendered their testimony inadmissible and deprived them of the natural right of bequeathing their property.

Mahomet, whose influence has prevailed over millions, infused within the minds of his followers a spirit of the utmost animosity against the unbelieving Jews. He set an early example of active persecution against them, besieging their castles, banishing them from the country, and parting their property among the Mussulmans.

Romanism, which with Mohammedanism constituted the upper and nether millstones of persecution, served them no better. Enjoining her subjects to have no dealings with the Jews, she prohibited them from holding public office. She appointed them to be distinguished by a mark, and decreed that their children should be taken from them and brought up in monasteries.

They were expelled from Spain to the extent of one hundred and seventy thousand families. For them it was conversion, imprisonment, or banishment.

In France a similar fate awaited them. Philip Augustus released all Christians in his dominions from their debts toward the Jews, reserving a fifth part to himself; and afterwards drove them from the country. Saint Louis twice banished them and twice recalled them, and Charles VI finally expelled them from the nation. From that country they were seven times banished. It was the custom at

Toulouse to smite them on the face every Easter, to which the people were regularly instigated by a sermon from the bishop.

At Verdun, Treves, Mentz, Spires, and Worms, many thousands were pillaged and massacred.

Christian England treated them as others. In a single instance, at York, fifteen hundred Jews, including women and children, were refused all quarter,—could not purchase their lives at any price. Frantic with despair they perished by mutual slaughter, each father becoming the murderer of his family when death was the only deliverance. So universally hated were they that the barons, to become popular, ordered seven hundred of the Jews to be slaughtered, their houses to be plundered, and their synagogues to be burned. This was in Henry the Third's time. Kings Richard, John, and Henry III robbed them right and left; and Edward I, completing their misery, seized all their property and banished them from the country. Nearly four centuries elapsed before their return.

Saracen, Saxon, Norman, Dane, and Briton seemed to vie with each other in their efforts to plunder and persecute this much-abused race.

But their night is over. The reign of terror has passed, and with it the day of deliverance has dawned. No longer lament they in the morning, "Would to God it were even, and in the even, Would to God it were morning."—Deuteronomy 28: 67. Jacob's face does not now wax pale.

All nations accord them the fullest liberty, save possibly wretched Russia; and even there the fetters are breaking.

They have found their way into the foremost positions of the nations and have proved themselves sagacious in statesmanship and dextrous in diplomacy. The arts and sciences they have embellished and none have excelled them in the financial field.

It is said that five of the bishops and over three hundred of the clergy of the Church of England are Jews or are of Jewish descent. The continental press of Europe, and many of the leading journals of science and philosophy, are controlled by the Jews; while the foremost professional chairs of the great universities are occupied by this rising race, no less than seventy in Germany being so held.

As linguists, as critics, as philologists, archæologists, political economists, mathematicians, and historians, Jewish names are highly distinguished; while among musicians we have Mendelssohn, Halevy, Meyerbeer, Rossini, Julius Benedict, Grisi, and all the Strauss family. "On a recent occasion no less than twenty-one Jews were decorated with the order of the Legion of Honor in France, though the Jews in that country number only 60,000 in a population of 37,000,000."—Guinness' Light for the Last Days, p. 197.

During the past ten years twenty-five of Hebrew origin have been elected members of the British Parliament, of whom twelve professed the faith of their fathers; and at the recent general election there were twenty Jewish candidates, of whom twelve were elected by large majorities.—Prophetic News, vol. 4, p. 256, 1880.

Well may they sing, then, that beautiful song found in the Jewish book of praise:

Hail, all hail mysterious nation,
 Lot of God's inheritance!
 Sad though long thy situation,
 See a brighter day advance.

Clouds and storms have overspread thee,
 Tossed thy bark, disheveled, torn;
 But the hand that chastened, led thee—
 Sink, thou could'st not, by it borne.

Did God's vengeance overtake thee?
 'Twas in sorrow, not in hate;
 Still he purposes to make thee
 Above all other nations great.

All this change has come in the nineteenth century. Emancipation was bestowed upon the sons of Jacob in 1830. The following from Ridpath will signify:

It is difficult for a man of to-day who has the English language as his birthright and the principles of English liberty as his bulwark, to understand the bitter, causeless, unreasoning prejudices of race which still held from the exercise of human rights, at so late a period of British history, so large and influential a class of people as the Jews. It seemed as though a considerable portion of the legislation and jurisprudence had been specially contrived for the oppression and distress of the Jewish race. As late as 1830, almost all the rights of citizenship were positively denied to Jewish subjects. No office, civil, military or corporate could be held by a Jew. The profession of law, whether as barrister or attorney was closed against him. A Jew was forbidden to teach school, and might not even serve as janitor of a school building! He was interdicted from voting, and was, of course, excluded from membership in either House of Parliament. It is almost inconceivable that the mere bar of race descent should have been made the instrument of such degradation and oppression; and the wonder is still greater that the measures which were from time to time brought forward for the removal of the load with which every Jew was encumbered, should have been met with violent opposition even in the House of Commons.

After the year 1830, however, the question of reform would not down. Bills were introduced at every session for Jewish emancipation, and at length public sentiment rallied to the cause.—History of the World, vol. 15, p. 373.

Once again the year 1830 looms up in history as a jubilee of liberty to Israel and the church,—“glorious season”!

We are now quite prepared to determine the time intended for the advent of the sealed book. It is nestled among the mountains of latter day events. The several divisions of the grand army of the restoration arrive about the same time. First and foremost we see the “ensign”; it occupies the van. Immediately follows the church, attended by the liberation of the Jews, succeeded by the restoration of Palestine and a return of its outcasts to their long forsaken land.

Surely, then, in the light of such luminous events there are none but what will see the “ensign” of the Lord.

NATURE OF THE BOOK.

Of the nature and character of this sacred book, that will be determined from the results which follow its forthcoming. It appears to be a doctrinal work, one which will correct whatever of religious error exists, supplanting it with a proper understanding. “They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.”—Isaiah 29: 24.

It will appeal to a class of malcontents who, by reason of superior insight, have grown dissatisfied with everything in the shape of religion, "And they that murmured shall learn doctrine."

Indeed, it will appeal unto all classes who stand in need of help:

In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.—Isaiah 29: 18, 19.

Further information concerning its character will be disclosed in Ezekiel:

A RECORD OF THE HOUSE OF JOSEPH.

The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? say unto them, Thus saith the Lord God, Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land.—Ezekiel 37: 15-21.

The performance required of the prophet was certainly singular. It was more than that,—it was symbolical. The mere writing on two sticks and joining them together was in itself meaningless, hence some other fact was suggested. This symbolic style of communication was frequently used by the prophets, particularly when great and important truths were to be revealed.

It was Agabus who took Paul's girdle and, binding himself therewith, dramatically said, "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."—Acts 21: 11. Paul had been previously admonished by the Spirit not to go to Jerusalem; and it is but natural that his second admonition partook of increased impressiveness. The great image that stood before Daniel in a dream of a night vision, portrayed prophetic facts of national and world-wide consequence to the remotest end of time.

Little wonder, then, that Israel, seeing the performance with these sticks, prayerfully asked, "Wilt thou not show us what thou meanest by these?"

Their request was granted. An answer was made:

Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

The people evidently were satisfied, since no further questioning was made and no further explanation was offered. To them it was perfectly clear.

As a matter of fact, this was a very ordinary reference to the

style of book-making in those days. They wrote upon parchments, preserving them rolled upon sticks:

Roll. A book in ancient times consisted of a single long strip of paper or parchment, which was usually kept rolled upon a stick, and was unrolled when a person wished to read it.—Smith's Bible Dictionary, Peloubet ed., p. 566.

The king being impatient to know the contents, the scribe begins to read immediately: and as the books of the time were written upon long scrolls, and rolled upon a stick, the latter part of the book would come first.—History of the Holy Bible, John Kitto, D. D., F. S. A., p. 403.

The "stick of Judah" would signify some record of national interest and importance. That record was the Bible. It records the history of Judah's rule in Palestine until Jesus came. The other tribes had long since been dispersed or else swallowed up in Judah's imperial glory: there was none left but the tribe of Judah. (2 Kings 17: 18.)

To them the Lord ministered his word by prophet and priest, for it was decreed, "the scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."—Genesis 49: 10. Through long centuries of trial and tribulation they were the only people to receive and preserve for us the Holy Bible. Of them our Savior was born, and to them he directed his personal preaching. It was from among the Jews he selected the ministry of the New Testament.

Whatever respect, therefore, is owing the mother that gave birth to the Bible, is due to the Jew, who amid much labor and sorrow, brought forth salvation unto the Gentiles.

Understanding the signification of the "stick of Judah," it will be an easy matter to sense the meaning of the "stick of Joseph." It is another record of a similar nature, an inspired book.

Its importance is further evidenced by the fact that it will ultimately be joined to the Bible, uniting with it in the great work of redeeming Israel—"join them together into one stick." It will contain rare treasures of truth, for unto Ephraim were written "the great things of my law" (Hosea 8: 11), and God himself shall bring it forth. The time of its introduction is suggested in the event associated with its forthcoming. (Verse 21.) The gathering of Israel to their own land is alluded to, and this has already begun. It commenced in the last century. How beautifully this blends with the circumstances accompanying the delivery of the sealed book spoken of by Isaiah!

The announcement that God has given other records than the Bible ought not to startle us. He has given many such, but owing to carelessness and other causes they have been lost.

Reference is made in the Bible to the following absent books: Book of Jasher; Book of Nathan, the Prophet; Book of Gad, the Seer, Prophecy of Ahijah; Visions of Iddo, the Seer; Book of Shemaiah, the Prophet; Book of Jehu; Epistle to the Laodiceans; Epistle to the Corinthians; other gospels; Prophecy of Enoch; and many other books. (2 Samuel 1: 18; 1 Chronicles 29: 29; 2 Chronicles 9: 29; 13: 22; 12: 15; 20: 34; Colossians 4: 16; Luke 1: 11; 1 Corinthians 5: 9; Jude 1-4.)

JOSEPH ENTITLED TO A RECORD.

In the general distribution of sacred books that seems to have been made, there is nothing strange that the house of Joseph should have received one. Why should preference be shown to Judah? They were brother tribes and they surely had equal claims, equal opportunities to the distilling dews of inspiration.

Indeed, so far as worth was concerned, the house of Joseph was head and shoulders above the house of Judah. They were greater paternally, numerically, and prophetically; and as such, if favors were to be shown at the hands of the Almighty, in the matter of revelations or inspired records, they should have received at least equal recognition.

The preeminence of Joseph and his posterity is evident from the following facts:

1. That Joseph was born of Rachel, the wife of Jacob's love choice; whereas Judah was born of sore-eyed Leah whom Jacob hated, marrying her only because tricked into it. (Genesis 29: 18-31; 30: 22-34.)

2. That Joseph was loved of Jacob more than all his brethren, Judah included. (Genesis 37: 3, 4.)

3. That Joseph's honor while in Potiphar's house, and during all his life long, stands out in brilliancy, in striking contrast to the shameless debauchery of Judah. (Genesis 38: 15-18; 39.)

4. That upon Joseph rested the rulership, and whether found as a slave in a foreign land, or as a convict wearing prison clothes, or later as prime minister of Egypt, all is committed into his charge. (Genesis 39; 41.)

5. That all countries became dependants upon Joseph, coming unto him to buy corn.

6. That were it not for Joseph, Judah and his children would have perished in the famine. (Genesis 42: 6; 47: 11, 12.)

7. That Judah and brethren voluntarily prostrated themselves before Joseph, covenanting to become his servants. (Genesis 44: 14-16; 50: 18.)

8. That Jacob adopted Joseph's sons, Ephraim and Manasseh, into the patriarchal family, placing upon them special tribal blessings. Not so with any other of his grandchildren. (Genesis 48: 5-20.)

9. That Joseph and children received three tribal blessings, whereas Judah received but one. (Genesis 48: 22-26; 49: 22-26.)

10. That the birthright blessing of Reuben, the first-born, was taken from him and given to Joseph's children. (1 Chronicles 5: 1, 2.)

11. That the posterity of Joseph would become a multitude of nations. (Genesis 48: 19.)

12. That Joseph's blessing was greater than that of Abraham, Isaac, and Jacob. (Genesis 49: 26.)

13. That the blessings pronounced upon Joseph and children were more numerous than those given his brethren, occupying more than four times the space of that of Judah, and were considerably longer than all the other tribal blessings put together.

14. That the house of Joseph received a later tribal blessing through Moses, again exceeding and excelling that of Judah. (Deuteronomy 33.)

15. That the descendants of Joseph were the strongest numerically, exceeding Judah by eight thousand seven hundred; Levi by sixty-two thousand two hundred; and Simeon by sixty-three thousand. (Numbers 26.)

16. That whereas between the first census and second census, Reuben lost twenty-eight hundred, Gad five thousand one hundred and fifty, Naphtali eight thousand, and Simeon thirty-seven thousand one hundred, Joseph increased twelve thousand five hundred.

It was the growing greatness of this favored people that called from Joshua the remark, "Thou art a great people and hast great power; thou shalt not have one lot only."—Joshua 17:17.

In process of time the ascendancy seemed to center upon Ephraim, Joseph's youngest son, hence we read: "I will make Ephraim to ride, Judah shall plow, and Jacob shall break his clods."—Hosea 10:11.

This preeminence will be maintained to the end; for while God has promised strength to Judah, he has decreed "salvation" to Ephraim. And in the great work of the final restoration of the house of Israel, when all the tribes shall be represented, Ephraim will occupy the distinguished place of the firstborn. (Zechariah 10:6-12; Jeremiah 31:9.)

Thus we note the continual fulfillment of Joseph's dreams, wherein he saw his brothers' sheaves and the sun, moon, and eleven stars making obeisance unto him.

In addition to all this unrivaled glory, the people of Joseph were a spiritual people. They were in touch with God and received of his revelations. Why should they not? If merit counts, then give them ten times as much as Judah.

The patriarchal blessing of Jacob pronounced upon Joseph "the blessings of heaven above." It was meet, therefore, that the Lord should reveal unto them. And so we read, "The watchman of Ephraim was with my God," hence the Lord "taught Ephraim to go" and "laid meat unto them."

Indeed he visited them by an abundance of visions: "I have also spoken by the prophets, and I have multiplied visions and used similitudes by the ministry of the prophets." And again, "I have written unto him [Ephraim] the great things of my law." (Hosea 9:8; 11:3, 4; 12:10; 8:11, 12.)

Surely, then, if Judah, with all his juvenile inferiority, was entitled to a sacred book, how much stronger the claims of the great and ennobling house of Joseph for similar recognition!

JUDAH AND JOSEPH SEPARATED: TWO BOOKS REQUIRED.

Doubtless the Lord had good and sufficient reasons for giving other records than the Bible, and whatever the reasons for the giving of the Bible, the same hold good for the other records.

One very apparent reason why the house of Joseph should be favored with a record, independent of the one delivered to Judah,

is the fact that they were far removed from the land of Judah, and consequently were deprived of the oral and written word ministered by the prophets and apostles who labored among the Jews. True, the children of Joseph while in Caanan lived in the neighborhood of the children of Judah, and while thus associated did not require separate scriptures, neither did they have them. There was then no stick of Judah and no stick of Joseph. All the tribes shared the same book, what little of it they had. Neighbors together may drink at the same spring, but once they separate new springs must be sought.

Israel, unwilling to live peaceably with each other, were obliged to live apart. They were riven asunder and driven from their possessions. The ten tribes were carried into captivity and the children of Ephraim going "into far countries" were "cast out of sight." "There was none left but the tribe of Judah only." (2 Kings 17: 18-20.)

Exceeding was the anger of the Lord aroused against the children of Joseph. It was his purpose, however, to afflict them only "till they acknowledged their affliction and seek my face: in their affliction they will seek me early." "Ephraim bemoaning himself" and putting away his "idols" appeased the anger of an offended God and mercy was extended.

Notwithstanding a dark and cloudy day, the descendants of Joseph will regain their olden glory, for, "I will strengthen the house of Judah, and I will save the house of Joseph. . . . And they of Ephraim shall be like a mighty man, . . . I will hiss for them and gather them; for I have redeemed them; and they shall increase as they have increased." (Hosea 5: 15; 14: 8; Jeremiah 31: 18-20; Zechariah 10: 6-8.) Aye, "*They shall increase as they have increased.*" *A populous people somewhere!*

DESCENDANTS OF JOSEPH LOCATED IN AMERICA.

That Israel was scattered "from one end of the earth even unto the other," requires no argument to prove. A mere reading of the following texts will suffice: Deuteronomy 4: 27; 28: 25, 37, 64; Amos 9: 9; Isaiah 26: 15; Jeremiah 24: 9; 34: 17; Zechariah 7: 14. Consequent upon such a universal scattering, a portion of them necessarily found their way to America.

This dispersion seems to have been already accomplished in the days of Ezekiel, 587 B. C.: "My flock was scattered upon all the face of the earth."—Ezekiel 34: 6.

Nor are we without information as to which particular portion of the house of Israel came to this country. Everything points to the descendants of the house of Joseph. Their patriarchal blessings given under the spirit of prophecy, together with later symbolic sayings, falling from the lips of those who uttered no idle words, definitely direct our attention to this continent and no other.

The following will furnish a clew, gathered from the prophetic blessings pronounced upon Joseph and his posterity. It is very concise. Every word is measured and every word does duty:

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall.—Genesis 49: 22.

The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills.—Verse 26.

Let them grow into a multitude in the midst of the earth.—Genesis 48: 16.

His seed shall become a multitude of nations.—Verse 19.

And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits put forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fullness thereof, . . . He shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.—Deuteronomy 33: 13-17.

From the foregoing we gather:

1. That Joseph was to receive a "land."

2. That it would be remarkably fruitful, producing "the precious things of the earth and the fullness thereof." As such it will be extensive and must be located in the several zones.

3. That it will be situated at the "ends of the earth," at "the utmost bound," the furthestmost point and place from where the patriarchs stood when pronouncing these blessings. They were pronounced in the land of Egypt and on the borders of the land of Canaan. Striking out from that point any direction toward the furthestmost "land" located at the "utmost bound" or "end of the earth" will bring us to America.

4. That it would be a land exceeding in extent, "prevailed above," the inheritance received by Jacob's progenitors, Abraham and Isaac, who received only the land of Canaan. America is certainly more extensive.

5. That it would be such a land as would permit Joseph's descendants to become "a multitude of nations." America would permit this. What other country would? A multitude of nations were living on this continent at the time of its discovery by Columbus, ranging all the way from the semicivilized Incas and Aztecs to the more barbaric tribes of the north. It is estimated that fully two thousand dialects were once spoken by the multitudes of Indian nations upon this land.

6. That to occupy this land the children of Joseph, "branches," must needs go "over the wall," the sea. With this agrees the words of the prophets, who, speaking of the inhabitants of Heshbon and Sibmah, declared that "her branches are stretched out, they are gone over the sea." (See Isaiah 16: 8; Jeremiah 48: 32.) An important event, surely, since twice recorded by different prophets and almost in the same language. Heshbon and Sibmah were places occupied by Israel. (See Numbers 32: 37, 38; 21: 25.)

No doubt it was this same migration that the prophet referred to in the succeeding chapter, "Flee, get you far off, dwell deep, oh ye inhabitants of Hazer . . . arise, get you up unto a wealthy nation that dwelleth without care, saith the Lord, which have neither gates nor bars which dwell alone."—Jeremiah 49: 30, 31. At this time America dwelt without concern or "care," requiring no fortifications, "gates nor bars." It was isolated, "alone," and verily "far off." Hazer was a possession of Israel and occupied by

them, hence it was to them that Jeremiah directed his counsel. (Joshua 11:10-23.)

With these clews before us there is no trouble tracing Israel to America and we can readily understand Hosea when he said that the children of Ephraim "shall tremble from the west." (Hosea 11:10.)

The word of the Lord can not be broken, it must be fulfilled; and these prophecies unfailingly apply to America for the very plainest of reasons,—*because they can apply nowhere else.*

THE STICK OF JOSEPH TO BE BROUGHT FORTH IN AMERICA.

What about the stick of Joseph? Where is it? Well, that will be with the children of Joseph in their new inheritance. It will be found in America.

And this is the very land specified in prophecy.

Woe (Ho!) to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. For so the Lord said unto me, I will take my rest, . . . For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. . . . In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion.—Isaiah 18:1-3; 4, 5, 7.

Now when we take our stand where the prophet stood when uttering this proclamation, at Jerusalem, and look "beyond the rivers of Ethiopia," the Nile and its magnificent tributaries, which lay to the west of Jerusalem, the first and only land "beyond" is North and South America, stretched out like two great wings.

And he will lift up an ensign to the nations from far, and will hiss [call] unto them from the end of the earth.—Isaiah 5:26.

Again taking our stand at Jerusalem, and locating the "end of the earth," it will be found in the furthestmost regions, the opposite side of the globe, which once more brings us to America, where the "ensign from far" will be raised.

It is on this continent, then, that the ensign, or "sign," as it is rendered in Breeches Bible, will be lifted up and the gospel trumpet



blown. Israel, the church, shall no longer be as a vine "pruned" and "cut down" and left to her bitter persecutors, "the fowls" and "beasts of the earth." They will again "be brought unto the Lord of hosts"; for "swift messengers" shall be sent to reclaim them from the enemy, by whom they have been "scattered and peeled" and "trodden under foot."

And this was to be accomplished in the selfsame time predicted by all the other prophets, "afore the harvest," which as Jesus tells us "is the end of the world." (Matthew 13:39.) It is the "latter days," "the eleventh hour," "the hour of God's judgment," the time of the "great supper."

No doubt it was these and other prophecies that led Rev. Mr. Reid, in 1828 to express the following:

And perhaps it may not be improper for us to indulge the hope that as the land in which we live was the birthplace and the nurse of civil liberty; so also in America, true religion shall first begin to flourish.—Seven Last Plagues, p. 217, Pittsburg, Pennsylvania.

In this connection we commend the remarks of Bishop Horsley: "The trumpet" is "the trumpet of the gospel," and "a pruning of the vine shall take place after a long suspension of visible interpositions of Providence, just before the season of the gathering of the fruits. A vine in the prophetic language is an image of the church of God." He further states that, "This season is fixed in the beginning of the verse: for *afore the harvest* . . . when a renewed preaching of the gospel shall take place in all parts of the world," which he again observes shall be in "the latter ages after a long suspension of the visible interpositions of Providence. . . . The swift messengers will certainly have a considerable share as instruments in the hands of God in the restoration of the chosen people. Otherwise, to what purpose are they called upon to receive their commission from the prophet? But the principal part they will have to act will be that of the carriers of God's message to the people. . . . The situation of the country destined to so high an office is not otherwise described in the prophecy than by this circumstance, that it is to be beyond the rivers of Cush: that is *far to the west* of Judea, if these rivers of Cush are to be understood, as they have been generally understood, of the Nile and other Ethiopian rivers."—Letter on Isaiah 18. (Faber's View of the Prophecies, vol. 1, pp. 159-165; Dissertations, etc., vol. 3, pp. 147, 148, edition 1818.)

HOW TO BE BROUGHT FORTH.

The manner in which this ensign shall be revealed—this record discovered, is indicated by Isaiah in the same chapter he speaks of the sealed book.

Prophesying of distress unto Ariel, Jerusalem, "the city where David dwelt," he then compares unto it a people whose particular name he divulges not. All we may know of their nationality is that they were Israelites. They stood in the same relationship to God as did the inhabitants of Ariel,—*"and it shall be unto me AS*

Ariel." (Let it be recalled by the reader that the ancestry of the Nephites and Lamanites once dwelt at Jerusalem and that they were Israelites.) Concerning this people we are told that they "shall be brought down, and shalt speak out of the ground, and thy speech shalt be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."—Isaiah 29: 4. Four times in one verse he emphasizes the fact that this people shall be brought down and "shalt speak out of the ground." An impressive event!

Now the only way for any nation or people to speak out of the ground, would be for that people to write their history, hide it up in the earth, and after having passed away, their history being recovered, that people would speak through its record out of the ground. With this agrees the Psalmist David:

Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase.—Psalm 85: 11, 12.

Here it is shown that just before the land of Israel shall yield its increase, "truth" shall spring out of the earth. What is truth? Let David be his own interpreter, "Thy law is the truth." Jesus said, "Sanctify them through thy truth, thy word is truth." (Psalm 119: 142; John 17: 17.) Thus it appears that a historical record containing the word of the Lord should be taken out of the earth.

Let the skies pour down righteousness; let the earth open and let them bring forth salvation.—Isaiah 45: 8.

RECAPITULATION.

We offer the following summary of the prophecies pertaining to the bringing forth of an inspired record.

1. That a sign will be given.
2. That it will be set up at the time of the gathering of Israel.—The Book of Mormon was revealed at this time.
3. That it will be something extraordinary, a marvelous work and a wonder.—The Book of Mormon is surely such.
4. That it will show itself unto all nations.—The Book of Mormon is now printed in a number of languages.
5. That it will consist of the revelation of a sealed book.—So far as human ability to translate the Book of Mormon was concerned, it was powerless; the book was locked, "sealed," both to the learned and the unlearned. Were it not for the Urim and Thummim received with the plates, the book would still remain a mystery. This instrument consisted of two transparent stones set in silver bows; looking through them the prophet received the mind of the Lord on whatever matter was under investigation. Possession of this constituted a "seer" in ancient times. The following texts on the Urim and Thummim will afford additional light: Exodus 28: 30; Leviticus 8: 8; Numbers 27: 21; 1 Samuel 28: 6; Ezekiel 2: 63; Nehemiah 7: 65.
6. That it will be delivered into the hands of an unlearned man.—

Joseph Smith was an uneducated youth of twenty-two years when he received the plates.

7. That it will not be translated by the wisdom of man. A transcript of the characters or "words" of the book was sent to a learned man celebrated for his literary attainments, Professor Anthon, of New York City, who, after admitting the genuineness of the characters, confessed that he could not read a "sealed" book.

8. That it would reveal itself a little while before the return of Lebanon to be a fruitful field. The Book of Mormon was discovered just twenty-six years previous to this event.

9. That it would come at a time when the disabilities of the Jew would be removed. The Book of Mormon was first published in 1829. Jewish emancipation began in 1830.

10. That it would be a religious and doctrinal book. The Book of Mormon is eminently so.

11. That it would be a record of the house of Joseph. This is the claim set forth in the Book of Mormon.

12. That it would contain the great things of God's law. The reader of the Book of Mormon will determine this.

13. That it would be brought forth on the land shadowing with wings. America.

14. That it would come forth "out of the ground."

Where, then, will the reader find anything that fulfills these prophecies as does the Book of Mormon? Nay, find anything that even makes a pretense at fulfillment. The Book of Mormon is, in fact, the only record claiming to fulfill them, and as such, must be the predicted book.

It has come in the right manner. It was revealed at the right time. It sets forth the right claims. It is a record of the right people. It was discovered in the right place, and was brought forth in the right land. *It must be of divine origin.*

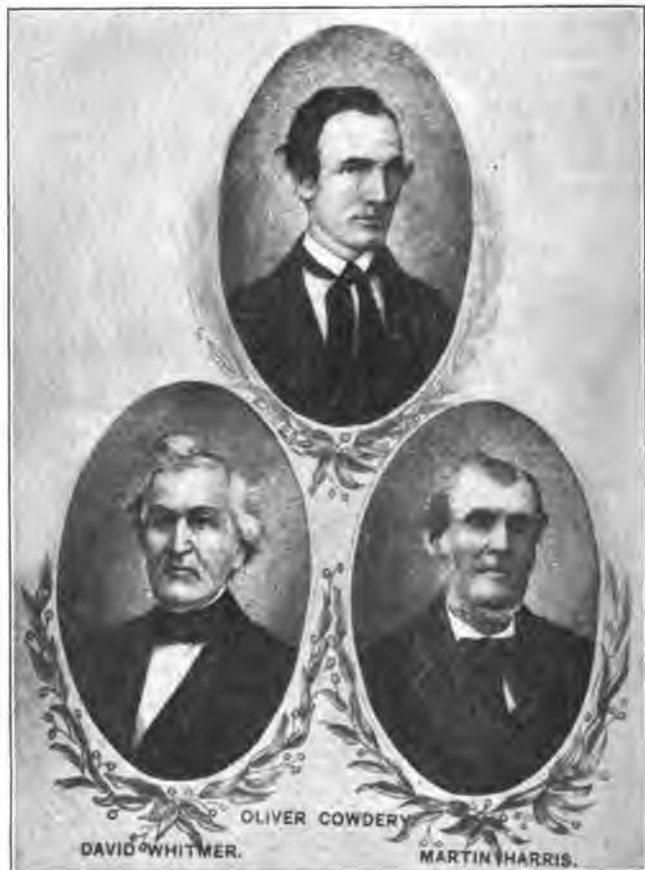
WITNESSES TESTIFY.

In addition to the testimony of "Moses and the prophets" we submit the evidence of eyewitnesses, of those who lived in the times when these things were brought forth. This may not be necessary, but it will serve to show, at any rate, that Joseph Smith was in no way laboring under any hallucination, in making the claims he did.

Testimony of three witnesses:

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it

is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear tes-



timony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY.
DAVID WHITMER.
MARTIN HARRIS.

Testimony of eight witnesses:

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands: and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety, that the

said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER.
JACOB WHITMER.
PETER WHITMER, JR.
JOHN WHITMER.
HIRAM PAGE.
JOSEPH SMITH, SEN.
HYRUM SMITH.
SAMUEL H. SMITH.

One can not but be impressed with the peculiar positiveness attending these testimonies; no guesswork about it. It carries the full tonal quality of truth, and poises itself in the sacred element of sublime assurance. They "saw," they "heard," they "handled."

Some have clamored for additional testimony, supposing that the affirmations of twelve men are insufficient. Indeed such have contended for a personal view, refusing to accept unless thus gratified. These would fare unfortunately had they lived in the days of other dispensations. They would refuse to follow Gideon on the grounds that he was a self-assumed leader, himself, only, seeing the vision. Moses they would repudiate, since with the angel they could not commune, nor gaze upon the burning, fiery bush. Nor would they repent at the preaching of Jonah, hearing not for themselves the death doom of Nineveh.

And what would such unbelievers have done in the apostles' times? The resurrection of our Lord they would ignore, since he showed himself, "not to all the people but unto witnesses chosen before of God."—Acts 10:41. This testimony they would spurn as a cunning concoction, gotten up by a conniving clique,—“chosen witnesses.”

It is an evident fact that the more important truths and the most astonishing statements have been invariably supported by the bare, bald testimony of the few. Noah combatted the world with his announcement of an approaching flood, and had nothing to back it up save his simple say-so. Sodom and Gomorrah fell under condemnation because of their rejection of the unsupported testimony of Lot. All Israel were obliged to accept the single-handed statement of the great high priest concerning the strange contents of the ark. They believed that within it reposed the pot of manna, the tables of testimony, and Aaron's rod that budded.

And what evidence has the world to-day of the resurrection of Christ outside of the statements of the Bible? They tell us there are no living witnesses, nor have there been for eighteen hundred years, and yet we find millions who are ready to stake their all on that transaction.

"Oh, but," says one, "there were above five hundred brethren who saw Jesus at once." Where is their testimony? Certainly not in the Bible! All we have for it is the writings of one man who makes statement to that effect. This is entirely inadmissible so far as the testimony of the five hundred is concerned. It would not be accepted in any court on earth. Then, again, where is the original documentary evidence of this one man? All we have is a

reputed copy of a copy of a copy, etc. There is not a single original manuscript of the Bible in existence. They have long since been lost, hundreds of years ago. What we have are purported copies. And even though the original manuscripts were in existence, the resurrection is not supported by an overabundance of evidence. There are the testimonies of four and four only: Matthew, John, Peter, and Paul. Whatever any other writer says about it is second-handed hearsay and not evidence.

Surely then, in the light of such rarity of testimony establishing the former day dispensations, that which is supported by twelve good men and true, is, at least, equally as strong and quite as reliable. It is worthy of acceptance.

But the most effective evidence any man can adduce is the logic of the law, and the approval of time-tested principles. Supported by the sayings of the seers and the premonitions of the prophets, the case rests upon the very bosom of divinity, where error can not be. It breathes a celestial atmosphere, healthful and invigorating to right, but weakening and ruinous to wrong.

It was unto this unbribable witness that our Lord ever appealed. He asked for, and proffered no greater: "For had ye believed Moses ye would have believed me, for he wrote of me. But if ye believe not his writings how shall ye believe my words?"—John 5: 46, 47.

We have no apology, therefore, to offer for the overwhelming evidence of Moses and the prophets on behalf of the Book of Mormon; for "if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—Luke 16: 31.

EVIDENCE OF ARCHÆOLOGY.

Aside from the evidences already submitted, there is an abundance of collateral testimony whose mines we have not explored and whose oceans we have not crossed.

It corroborates the Book of Mormon at every turn of its interesting narrative. This testimony is gathered from the archæological fields of research now so prolific in their ever-increasing disclosures.

Does the book speak of a highly cultured people once engaged in farming, herding, mining, smelting, and manufacturing? So does archæology.

Does the record say that the ancient Americans made use of brass, copper, tin, steel, gold, and silver in abundance? So does the antiquarian with his collections of antiquity.

Does the book describe the construction of magnificent forts, temples, bridges, and extensive roads leading from city to city? So does the explorer who has penetrated the jungles of Central and South America.

And again, does the stick of Joseph affirm that the ancestry of the Indians were Israelites, whitened in skin and educated in Hebrew and Egyptian? So does the ethnologist.

Scientific research has said that America was formerly inhabited by two nations of different origin and race, the one antedating the other hundreds of years. That instead of coming by way of

Bering Strait, according to the popular idea, they first landed in the regions of Central America; and all this is graphically described in the Book of Mormon.

It is now universally recognized that the original occupants of this country were in every respect equal to the contemporary civilization existing in the eastern world. That they wrote upon plates of imperishable material, possessed a knowledge of the mariner's compass, were astronomers of the first order, and had a system of keeping the calendar perfect in its construction. And the information concerning these intellectual achievements was first brought to light by the Book of Mormon.

Herein is manifest the divine character of the book. Joseph Smith was but a poor and unlearned backwoods boy, unpermitted by opportunity, wealth, or learning to institute scientific explorations in the labyrinths of unexplored America. Neither was it possible for him to plagiarize from other publications the wonderful information divulged in the Book of Mormon, for the simple reason that there were none; at that time American archæological investigation had scarcely begun.

Immediately upon the publication of the book, however, Messrs. Waldeck, Stephens, Catherwood, Norman, Charnay, Delafield, and a host of others got to work, and after extended research amid tumuli and tribe, forest and fastness, smiting the stony lips of revelating ruins, unfolded an astounding fund of information, greatly confirming Cumorah's treasure already whispering "low out of the dust." It has led where others followed; an ineffaceable mark of its inspiration.

Space will not permit us to delineate upon those prehistoric finds displayed in the fossil remains of the horse, the camel, the elephant, and the mastodon; nor yet may we follow the Cliff-dweller to his dizzy home. Great and terrible was the destruction which changed the whole face of the land nearly two thousand years ago, so evident to the archæologist and geologist, and which is so vividly described in the Book of Mormon.

Wonderful was the enlightenment of the Incas, the Aztecs and the Mayas, those occupants of America at its discovery by Columbus, among whom and others were found so many startling disclosures certifying to their long-continued acquaintance with the stories of creation, the flood, the tower of Babel, of Christ, and the crucifixion, and of his next and glorious coming.

Interesting would it be to listen to Baldwin, Boudinot, and Priest relate their explorations, and of how they learned that the ancient Americans were once in possession of a sacred book which was handed down from father to son and at last buried in the earth. But intensely more interesting is it to learn of these things from that record of primitive information—the stick of Joseph in the hands of Ephraim.

And whence received Joseph Smith all this wondrous wealth of knowledge so clinchingly confirmed by scientist and scholar? It will not do to say that he bought up or duped the vast army of

antiquarians who have been and are at work resurrecting an embalmed America wrapped in the shroud of ruin and relic.

Hampered by youthfulness, hedged by illiteracy, and walled in by poverty, the only open avenues of enlightenment were those of either guesswork or God. The reader will take his choice, but we confess that it will require more faith to accept the former than to believe the latter.

LITERARY AND MORAL FEATURES.

Making an examination of the book we are amazed at its inimitable plan, its gigantic foundation, its unique construction, its wonderful fitness, and its peculiarly triumphant climax. Its propositions are eternal and exhibit a comprehensiveness of grasp, world-wide in interest and control. Indeed, it is a harmonious commingling of the ordinary and the extraordinary, yet every incident unfolding as gently as a summer's morn. Unlike other books it presents a beautiful blend of the past and future. As intricate as anatomy and correspondingly united, each writer exhibits a splendid independence, yet all forming an essential, integral composition of a grand whole.

Viewing it as a moralizing force it presents the nature of man in all his noble and ignoble qualities, ultimately reaching an undivided verdict that right is right, wrong is wrong, and God is good. It reveals the tact of a master mind, who, placing before his pupil a network of elevating principles, presently impregnates him with a largeness of view and a nobility of resolve. It presents a tiara of golden deeds well studded with the diamonds of divine doings.

As a still small voice relating the ever-changing experiences of time, as effecting conditions in eternity, it resounds to us as the voice of God calling with irresistible persuasion from the indolence of waywardness to the activities of a better life. By it we strike a balance, we take our bearings, and going hand in hand with God, labor on in a fullness of faith of a glorious salvation.

INTERNAL EVIDENCE.

In addition to these literary and moral excellencies the Book of Mormon presents an inspirational quality, equaled only by the Bible. In it may be found prophecies of momentous importance remarkable in their nature and of interest to all. Nor are they rainbow predictions, always ahead and never caught up with. Many of them have been startlingly fulfilled while others are now coming to pass. Take for instance the prophecy on the suffering of the saints, where on page 496, speaking of the time when the book shall be revealed, it says, "And it shall come in a day when the blood of the saints shall cry unto the Lord because of secret combinations and the works of darkness." At the time of its publication the skies of religious sufferance were clear. Not a ripple on the smiling sea of boasted American freedom. Liberty's bell had long since tolled toleration to all. And yet within three years the floodgates of fury were broken, permitting an onrush of persecution unparalleled in modern times.

It is only necessary to mention their expulsion from Jackson County, Missouri, when twelve hundred men, women, and children were driven at the hands of Missouri mobs to seek refuge elsewhere. Plundered of their property they settled in Clay County, only to be again expelled, this time into the wild and uncultivated counties of Caldwell, Carroll, and Daviess. Purchasing their property they here hoped to effect a permanent settlement, but no! their political principles were too well known; the Saints were antislaveholders and Missouri at this time was a slaveholding State.

Meanwhile their troubles continued. It was in vain they implored the rulers of the land for protection, their repeated petitions being answered only with repeated insults. Eventually a climax was reached, in the issuance of that famous order of extermination by the governor of the State. A fitting tableau to such murderous proceedings!

Cast forth upon the bleak, snowy prairies, houseless and unprotected, they were hunted like wild beasts. Men, women, and children were whipped with hickory withes, their bodies being lacerated in a fearful manner, or else tied to trees and deprived of food until obliged to gnaw the bark in order to sustain life.

The massacre at Haun's Mill is still fresh in the memories of the older citizens as the most barbaric butchery of the age. Defenseless citizens were attacked without a moment's warning in a most inhuman manner, with bludgeon, corn-cutter, and gun. Seventeen were slaughtered, the rest escaping only by fleeing to the woods and forsaking their properties to be pillaged by their Christian (?) persecutors.

Fifty or sixty of the Saints were thrust into dungeons, bound in chains, and it is said were fed on human flesh, termed by their persecutors, "Mormon beef."

Finally, after laying waste their fields, shooting down their cattle and burning their dwellings, they forcibly expelled them from the State, some fifteen thousand bleeding, suffering Saints. Their holdings were confiscated to pay the expenses of the war, and this proving inadequate, the legislature appropriated two hundred thousand dollars to cover the deficiency. In these depredations the Saints lost some two million dollars' worth of property, never receiving a cent of reimbursement.

It is unnecessary that we mention the names of the ringleaders of such brutal proceedings; suffice it to say that clerical cloth was usually found in the van, Bible in one hand and sword in the other. Nor do we think that proof will be called for. There are too many unanswered memorials in the archives of State and Congress, attested by accompanying affidavits, to ever permit of any questioning of the horrors recited. Even the pens of our opponents run red when writing upon these heartrending scenes. The Saints must not be charged as the cause of these illegal proceedings. The following from the Reverend Smucker in his history of the Mormons is quite correct and comes from an antagonist to our faith.

My heart sickens and the blood freezes in my veins while I write and while

I contemplate the worse than savage atrocities inflicted upon the most law-abiding, peaceful, unoffending people that ever graced the footstool of God.

What but the power of prophecy could have foretold such calamities?

The Book of Mormon, then, stands upon its merits, its every page enstamped with inspiration and guaranteeing redemption at par at the altar of every honest prayer:

And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things.—Book of Mormon, p. 544, small edition, p. 775, authorized edition.

Unalloyed truth! Like a young giant conscious of his conquering strength, it invites all to make this personal test. Impostor! Do I hear? Never! Where the impostor so insane as to throw away his chance for success by referring his case to so unbiased a Judge?

Proved by archæology, demonstrated by discovery, confirmed by internal teaching, backed up by the Bible, and rendered impregnable by prophecy, having won its way against all kinds of powerful opposition, the book, serenely conscious of its irresistible strength, is ready to stake its all on the results of a single issue, suffering the honest investigator to choose the time and place. *It must be of divine origin.*

THE USE AND PURPOSE OF THE BOOK OF MORMON.

It is valuable as an educational work, bringing to light the history of a highly cultured and long extinct people. It is the only record of its kind.

It is of priceless worth to the antiquarian, assisting him to locate and follow up his researches among the ruins.

It reveals the manner of the Lord's dealing with his people on this continent, relating the mighty miracles performed among them.

It teaches the gospel of Christ in great plainness, that none may misunderstand.

It comes as another witness to the power and indispensableness of the gospel of Jesus Christ; the Bible being that other witness.

It tends to dissolve the ever-increasing clouds of infidelity hovering over the Bible, by fulfilling its prophecies, thereby witnessing for it as a true record.

It comes as an ensign of the restoration, an essential announcement that the kingdom of heaven is at hand.

It is a record of the house of Joseph, and of particular importance to that people, revealing unto the Lamanites (Indians) what great things the Lord hath done for their fathers.

It comes uniting itself with the stick of Judah that the purposes of God in the restoration of the house of Israel may be speedily accomplished.

It contains prophecies of momentous nature, pertaining to coming events of interest and concern to all.

It comes that the meek may increase their joy in the Lord and the poor among men rejoice in the Holy One of Israel, that the eyes

of the blind may see out of obscurity, the erring come to understanding, and the murmuring learn doctrine.

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS VS. MORMONS.

It must not be supposed that the Book of Mormon has aught to do with the people of Utah, who, unfortunately, are graced with the misnomer "Mormons." The book in no shape or manner indorses that miserable institution; to the contrary it inveighs against their accursed characteristic in unstinted terms:

Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken unto the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women.—Page 116.

It may be interesting to know just how the "Mormons" came into possession of the name, which, through them, has become so sadly sullied. Upon the organization of the Church of Jesus Christ of Latter Day Saints in 1830, this being its official name, singular success attended it. In a few years it had spread to all parts of the United States, the Canadas, and the British Isles. As might be expected, the ensign of the restoration occupied a conspicuous place and naturally attracted foremost attention; hence arose the nickname "Mormon." At that time the name signified nothing more nor less than a belief in the Book of Mormon. There were no charges of immorality, not the remotest; and polygamy was unheard of.

Matters progressed favorably, the church experiencing a phenomenal growth, tens of thousands accepting the new-found faith.

In those days the storm of persecution was raging, and culminated in the assassination of the Prophet Joseph Smith and his brother Hyrum in June, 1844. They were not executed after the decree of any court, but were murdered by a treacherous mob overpowering those to whom had been delegated the duty of protecting the Prophet, while awaiting trial upon trumped up charges. In this work they were led, as usual, by a reverend divine, Mr. Williams, who, unable to down the Saints with the Bible, proposed to do it by the bullet.

Upon the death of these prominent persons trouble arose within the church, occasioned by the undue ambition of some who were overanxious to lead. This ought not to have been, since the revelations to the church, previously accepted and adopted, clearly indicated who the successor should be. It was Joseph, the son of Joseph. More or less confusion existing, usurpers became busy. With them it was a policy of now or never, and from this time forward dates the beginning of several apostate factions, among them one known as the Salt Lake Mormons, or Brighamites.

This was started by Brigham Young, once a Methodist, later a Latter Day Saint, but who, becoming enamored with the love of

rule, succeeded in obtaining authority over a portion of the church, leading them to Utah in 1847. His ascendancy was gained by craft and cunning. At first he made no claims for the presiding office, but once getting his followers in a tight place he soon set up his reign and rule. His leadership, however, was never indorsed by the church, and out of a membership of two hundred thousand, possibly eight or ten thousand followed him.

Upon his arrival in Utah he ordered all to be rebaptized, and many of his prominent ministers were reordained; thus establishing a new and separate institution. An unfortunate feature about the whole affair was that he retained the name of the original church. This is the policy of the counterfeiter, who, notwithstanding the spuriousness of his coin, denominates it with the legal name. Going from bad to worse, he eventually introduced polygamy, the earmark of Utahism. Then it was that the name "*Mormon*" partook of evil, since this name, contracted by them when in fellowship with the true church, still followed.

The doctrine of polygamy originated with apostates long after the death of Joseph Smith, as the following from Chambers' Encyclopedia will show:

It may be here stated that it can not be shown that Smith was a polygamist. . . . It was not till August, 1852, at a public meeting held in Salt Lake City that it was formally received. . . . Rigdon, Kimball, Pratt, Hyde, and Young are its true originators.

Whatever the corruptions of Salt Lakeism, they ought not to be charged to the church from which they departed. If so, then we may stigmatize Methodism also, since, forsooth, Brigham was once a member of that body.

That the church in Utah is a departure from the church as organized by Joseph Smith is proved by the following extract from the decision of a law court held at Kirtland, Ohio, in 1882.

That the church in Utah, the Defendant of which John Taylor is President, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of Celestial Marriage and a plurality of wives, and the doctrine of Adam-God worship, contrary to the laws and constitution of said original Church.

And the Court do further find that the Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the True and Lawful continuation of, and Successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property.

This decision was later affirmed in 1893 in the verdict of the Appellate Court in Missouri in the famous Temple Lot Suit.

It is quite evident, therefore, that the Reorganized Church is the "continuation of and successor" to the original church as set up in 1830.

It was called a reorganization, not because of any cessation of spiritual authority, but rather because of a resumption of organized labor previously prevented by the woeful scattering of the Saints following the death of the two martyrs. No doctrinal changes have been introduced. Never an alteration or an amendment of

the terms and tenets of the church as laid down in 1830. They have stood unalterably the same. It did not require any change. "Whatsoever God doeth it shall be for ever."—Ecclesiastes 3: 14.

Our attitude on the marriage question is, as it always was, strictly monogamic. The following was received by the church through Joseph Smith in 1831 and was adopted as a rule of action:



JOSEPH SMITH.

President of Reorganized Church of Jesus Christ of Latter Day Saints.

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out.—Doctrine and Covenants 42: 7.

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh.—Doctrine and Covenants 49: 3.

It will be seen, therefore, that the Book of Mormon, Joseph Smith, and the church were unitedly and uncompromisingly arrayed against polygamy.

Of the Prophet Joseph Smith we have nothing to say other than he was a pure-minded man of God. His works will show: "By their

fruits ye shall know them." And this humble statement of the faith and practices of the church he was the instrument of organizing, will readily solve the question as to the quality of the fruit.

The Reorganized Church of Jesus Christ of Latter Day Saints has been actively occupying since 1851. True, it has been up-hill work, but thanks be to God, we have reached that time when the name, *Latter Day Saint*, has become honorable in the land.

Joseph, the son of Joseph, now in his seventy-ninth year, still presides over the body with dignity and skill. He lives at Independence, Missouri, where also are the headquarters of the church.

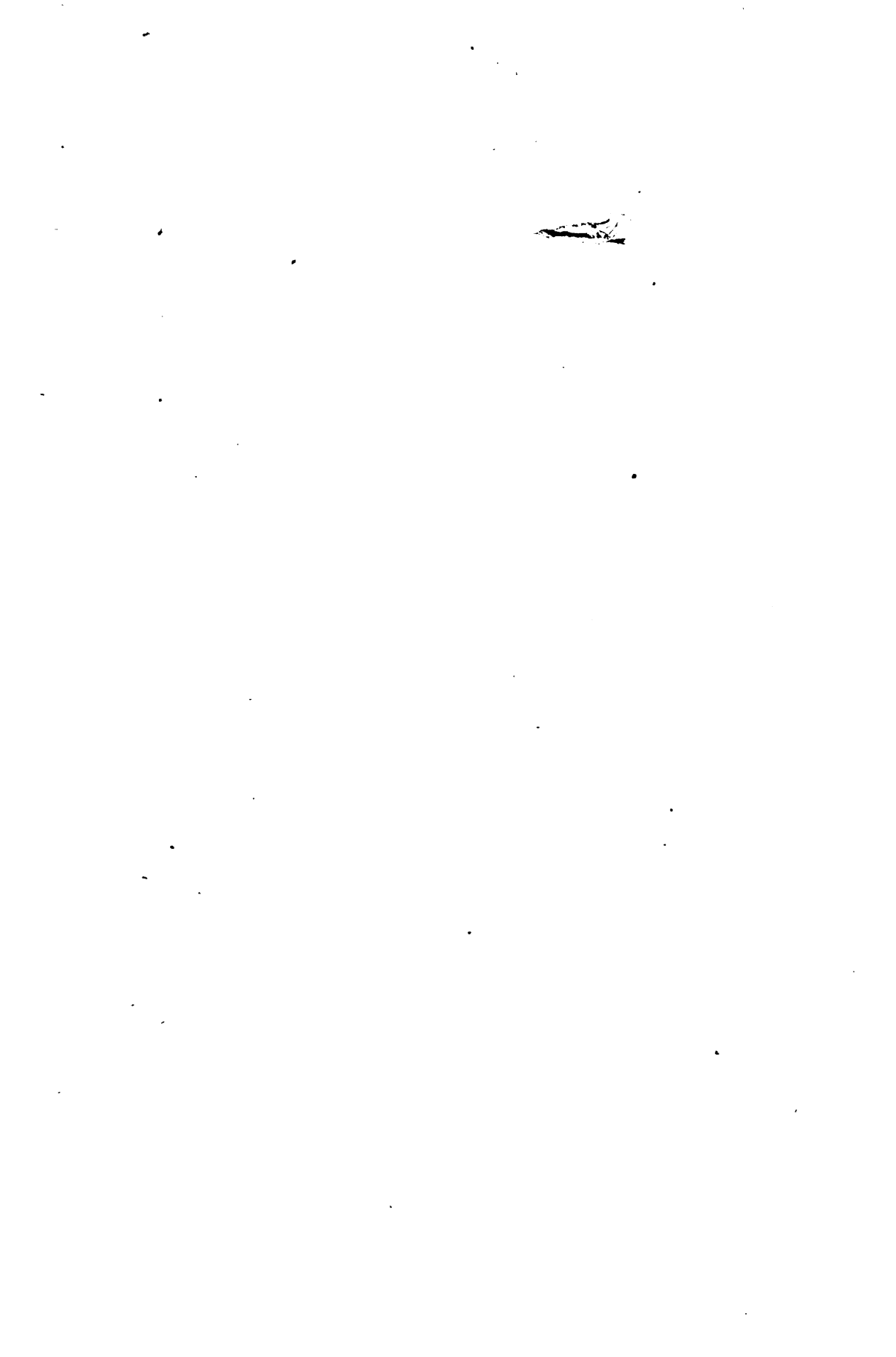
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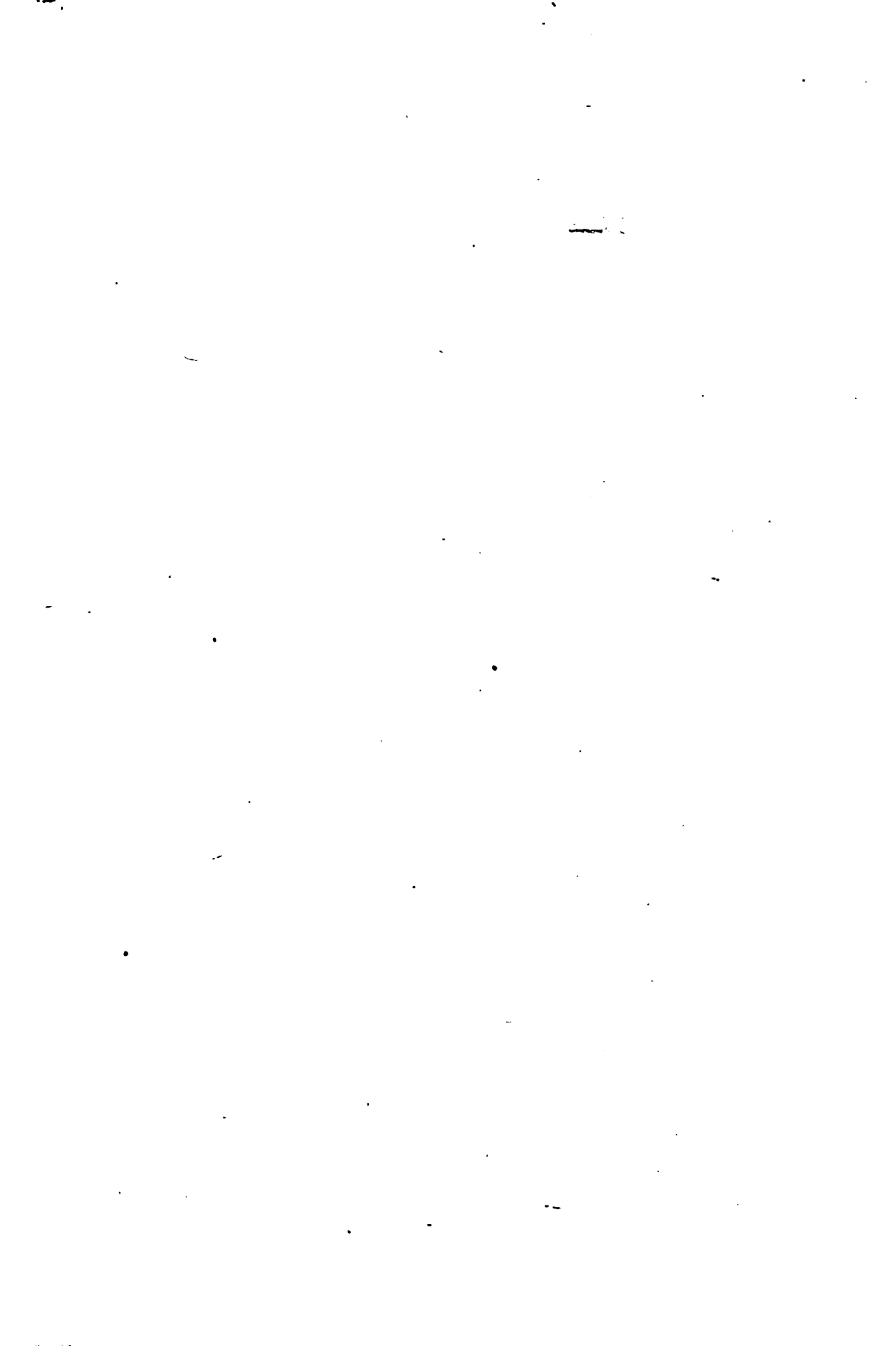
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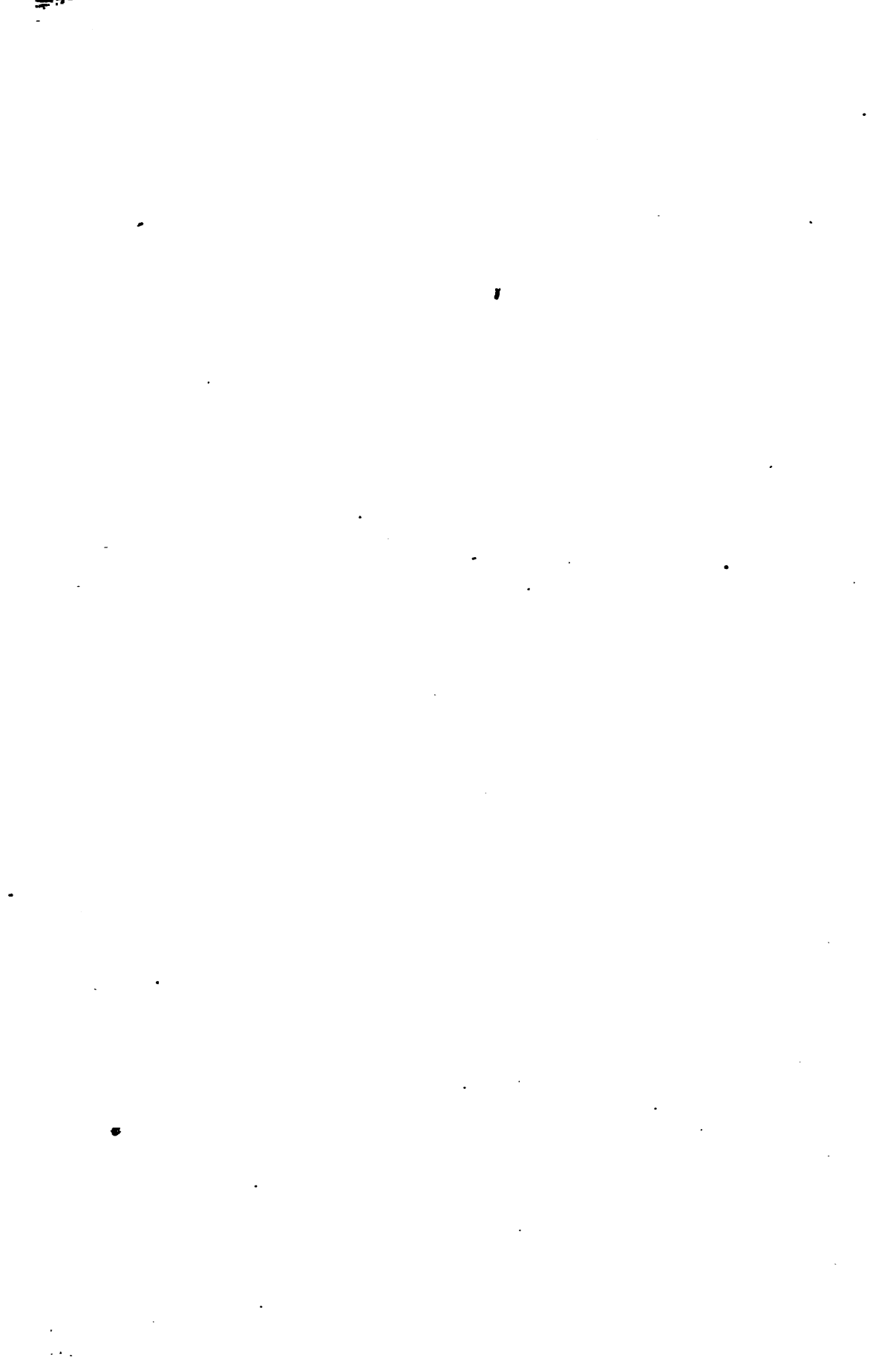
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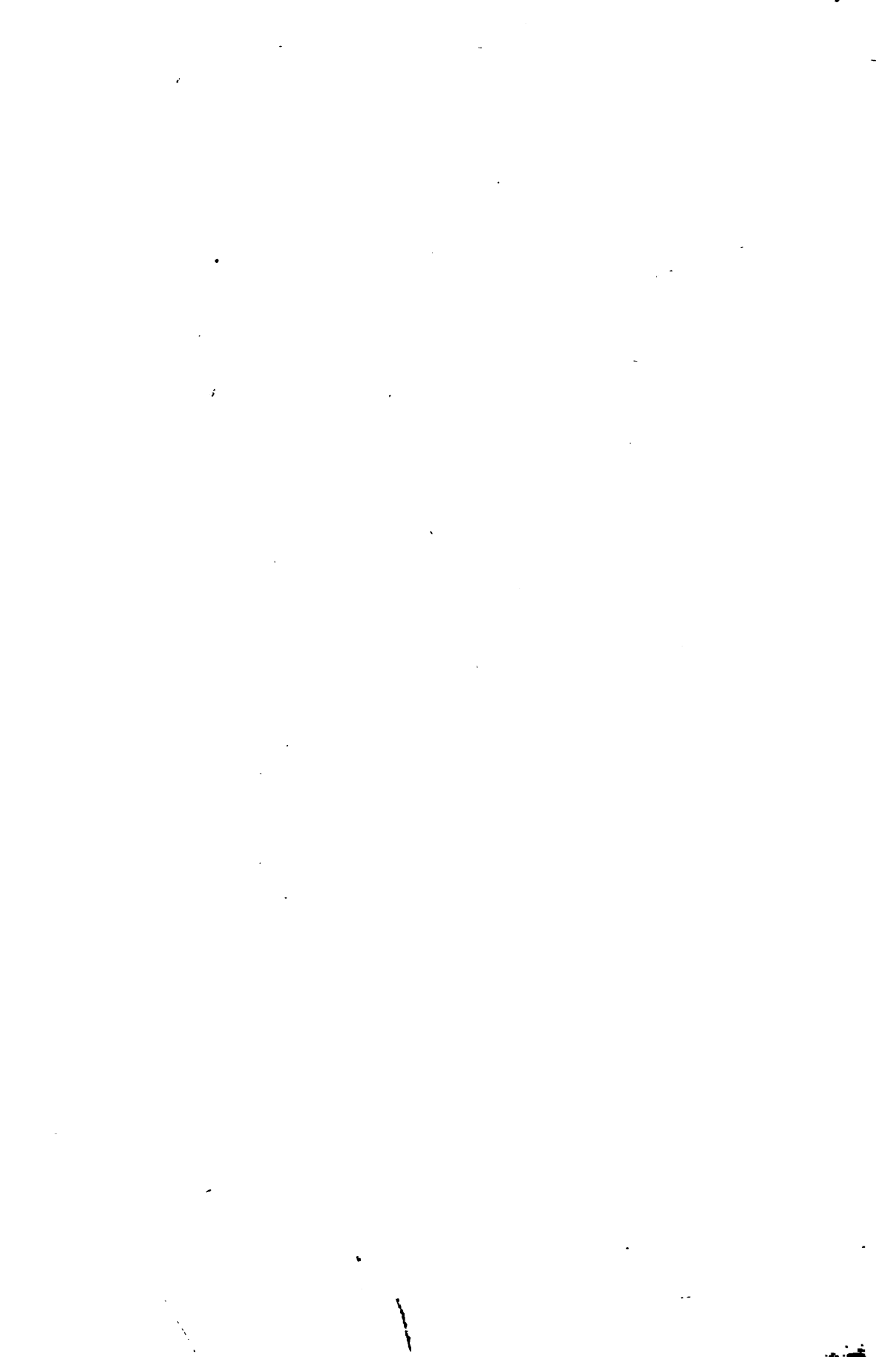


















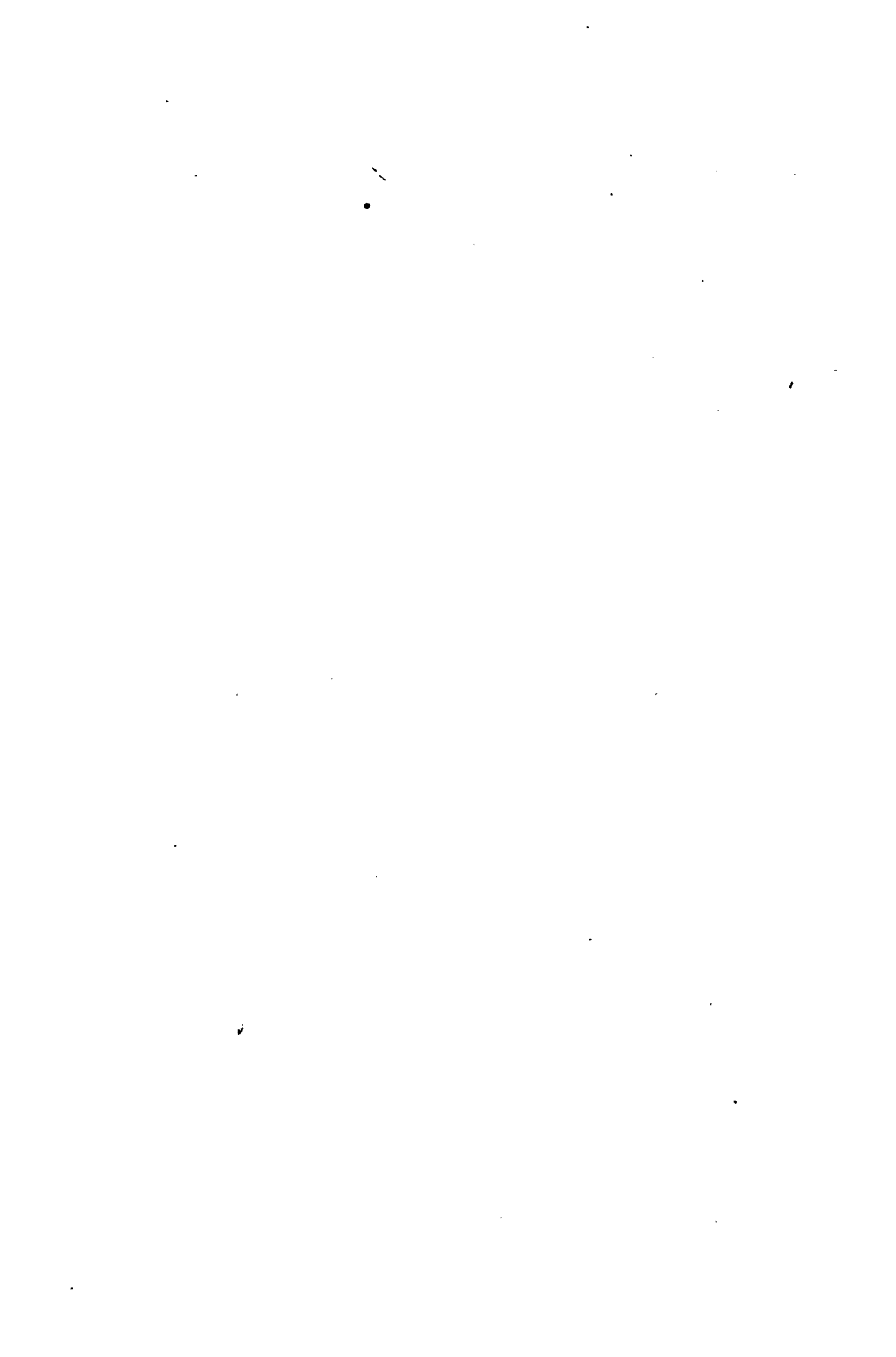


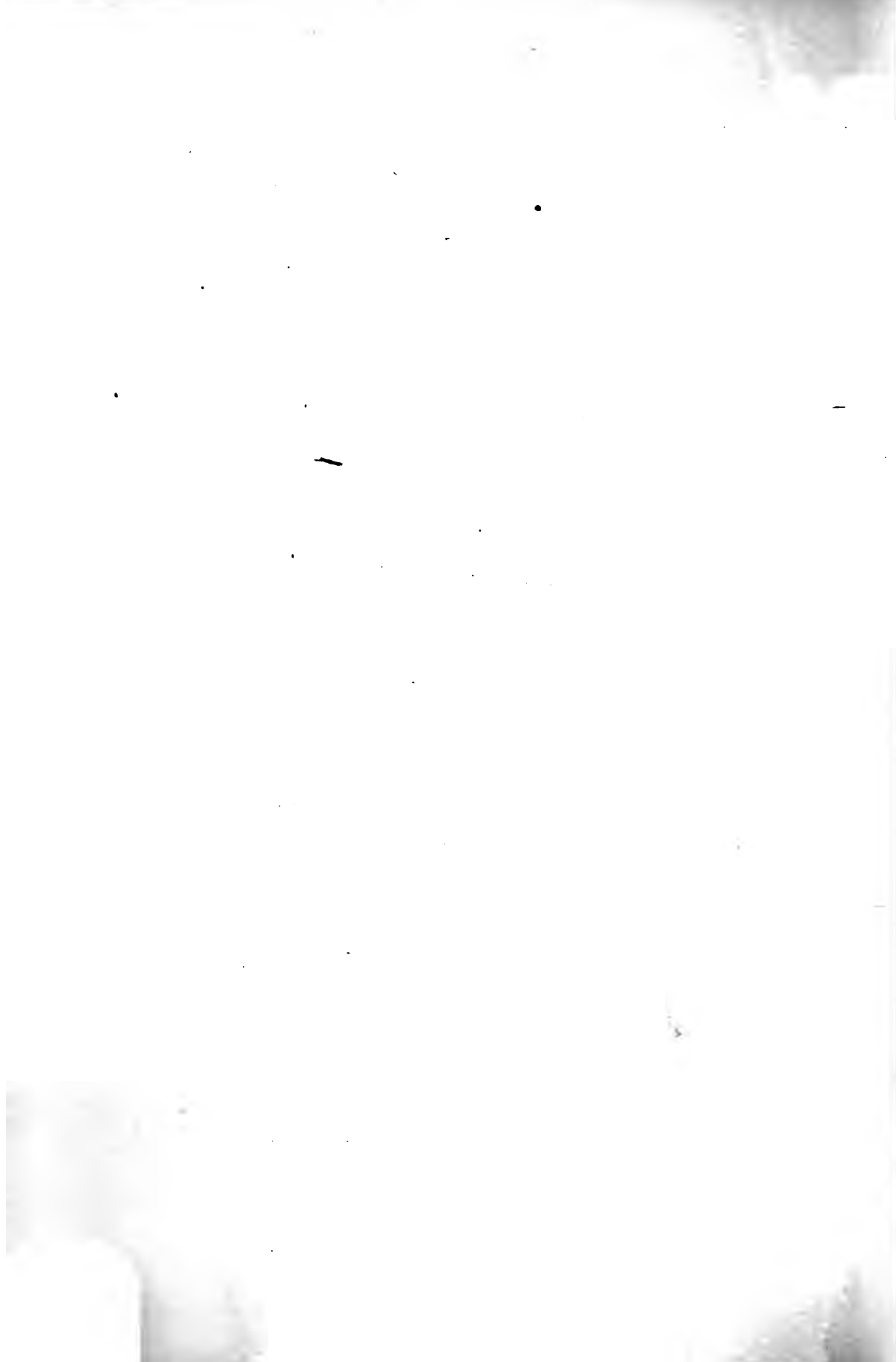


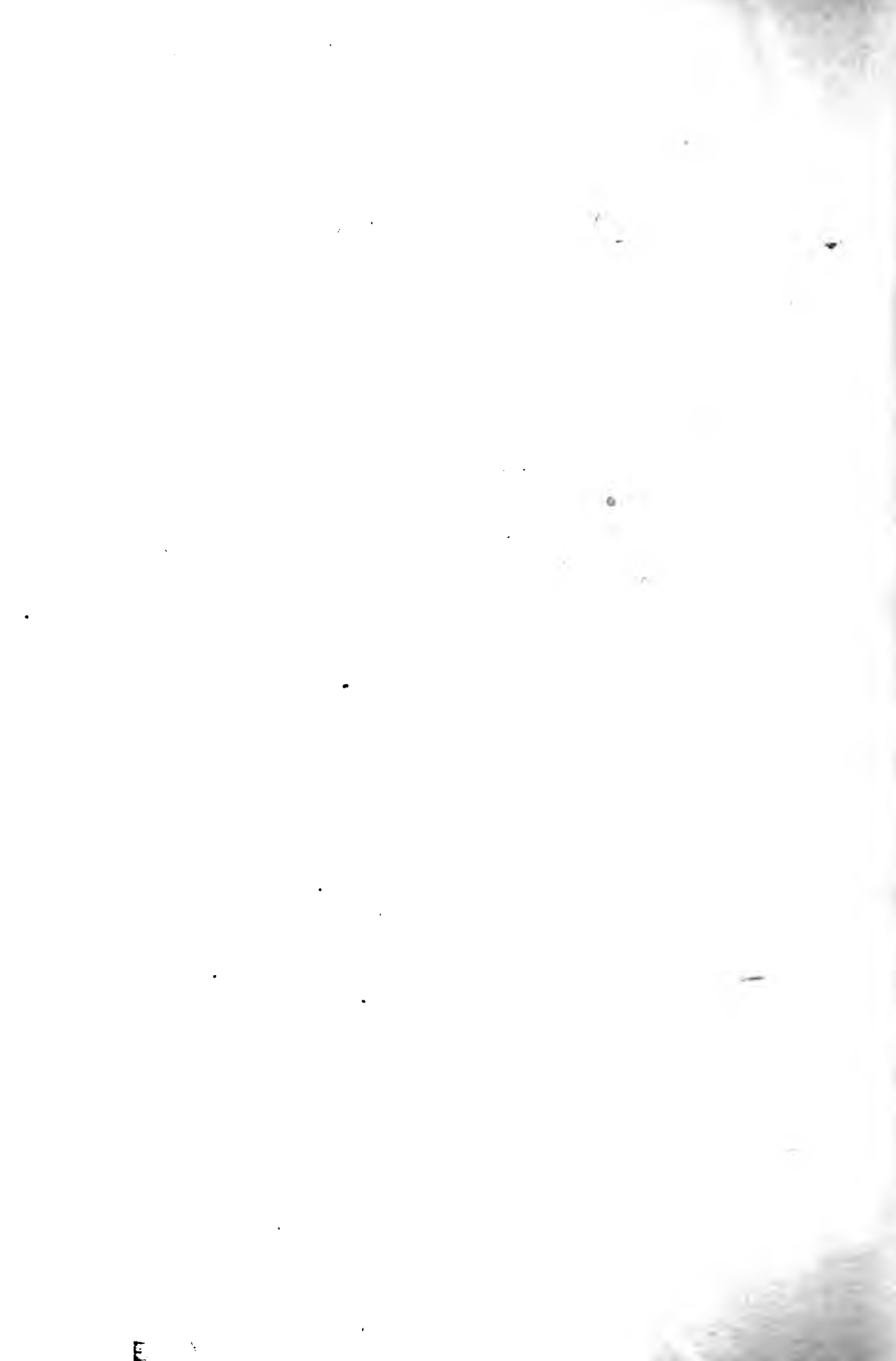








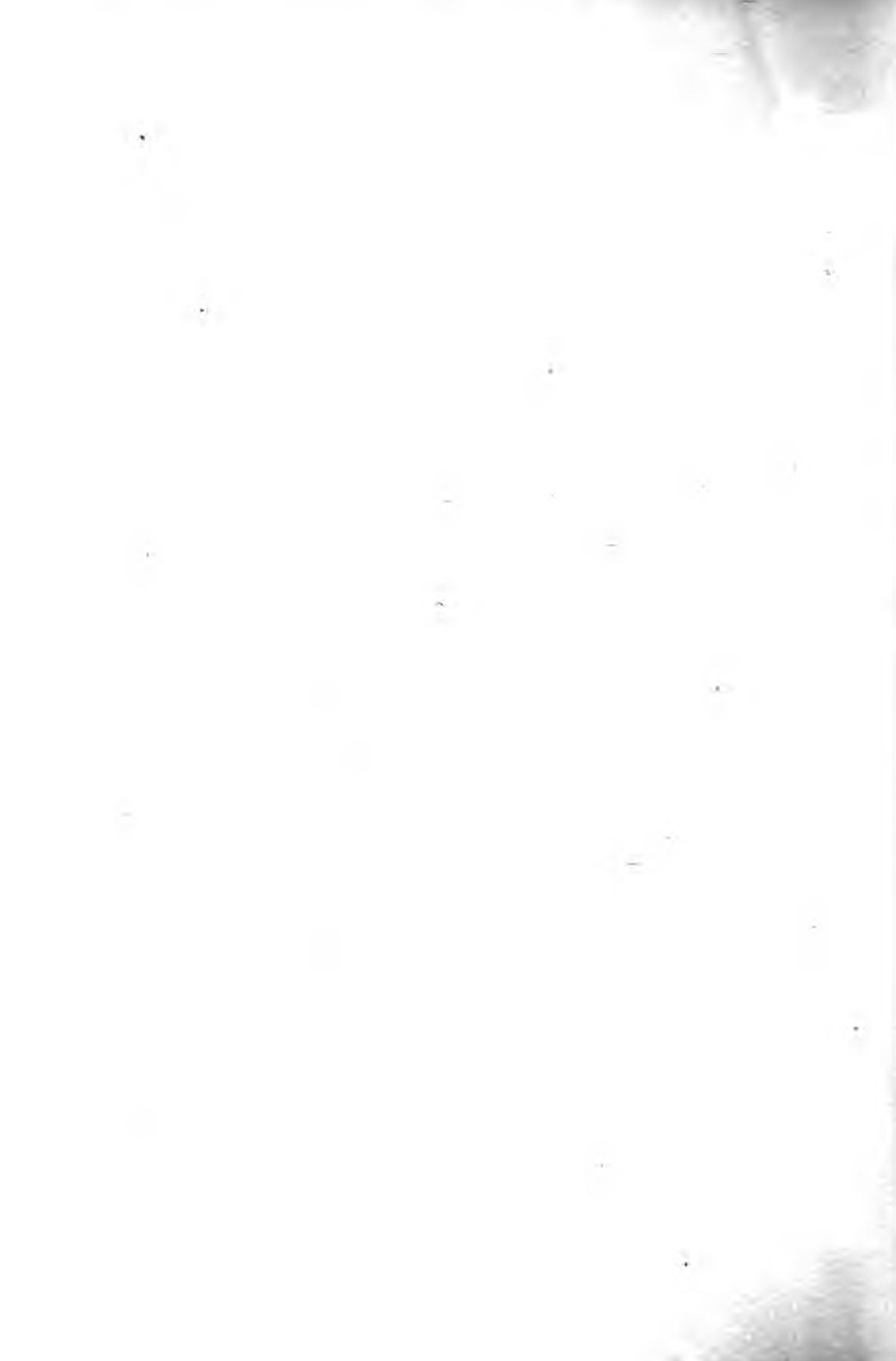




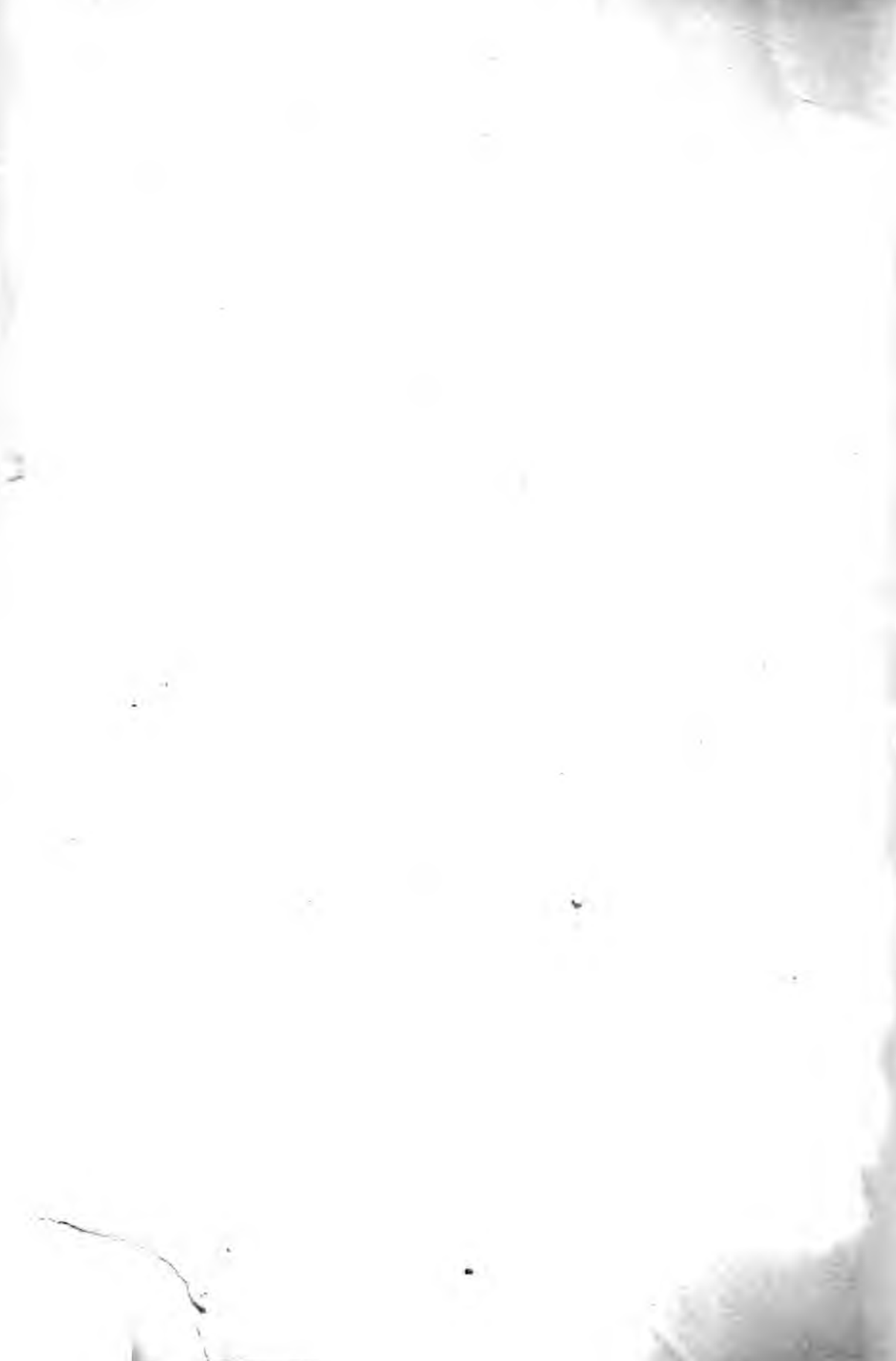




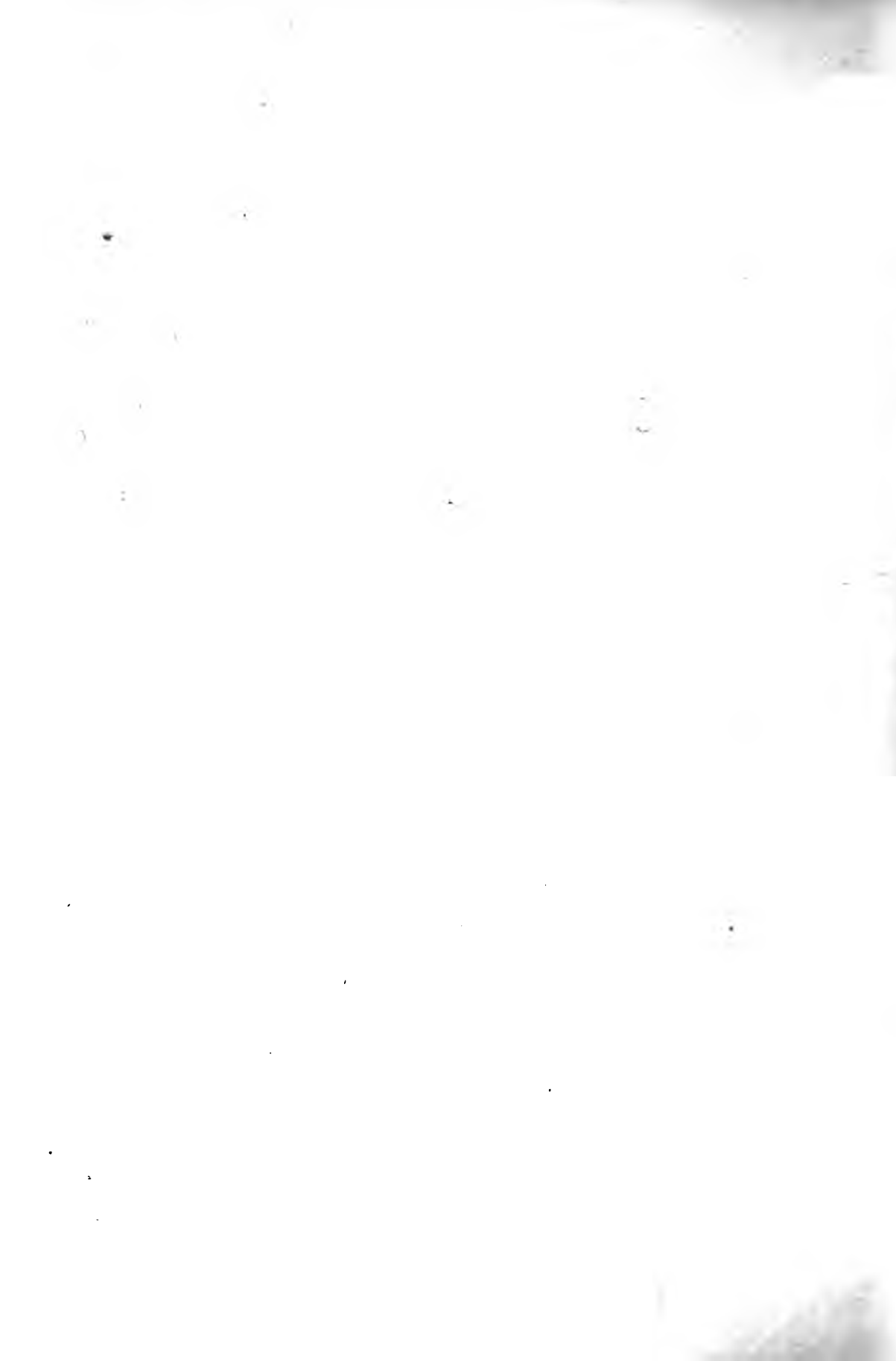








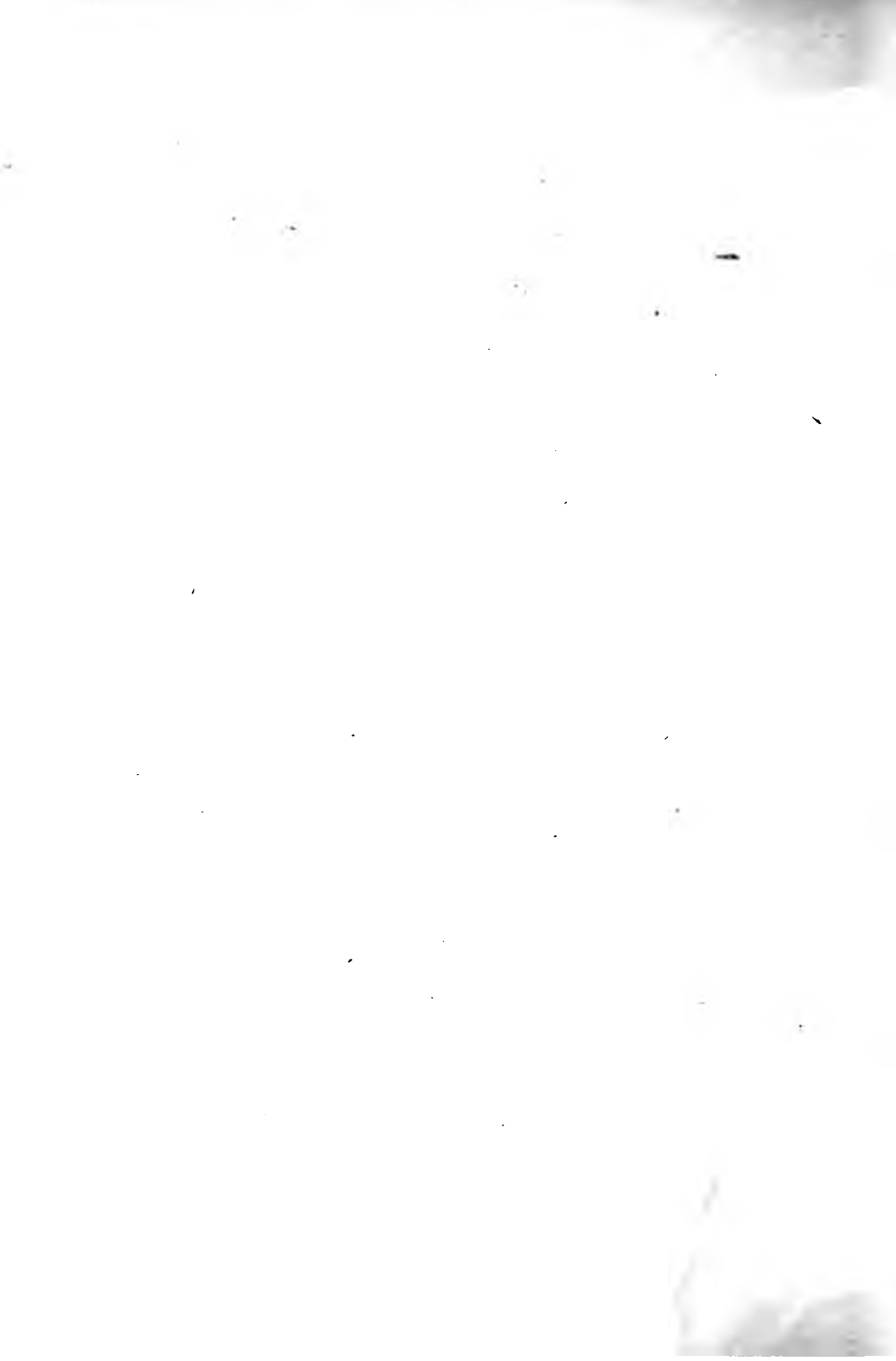






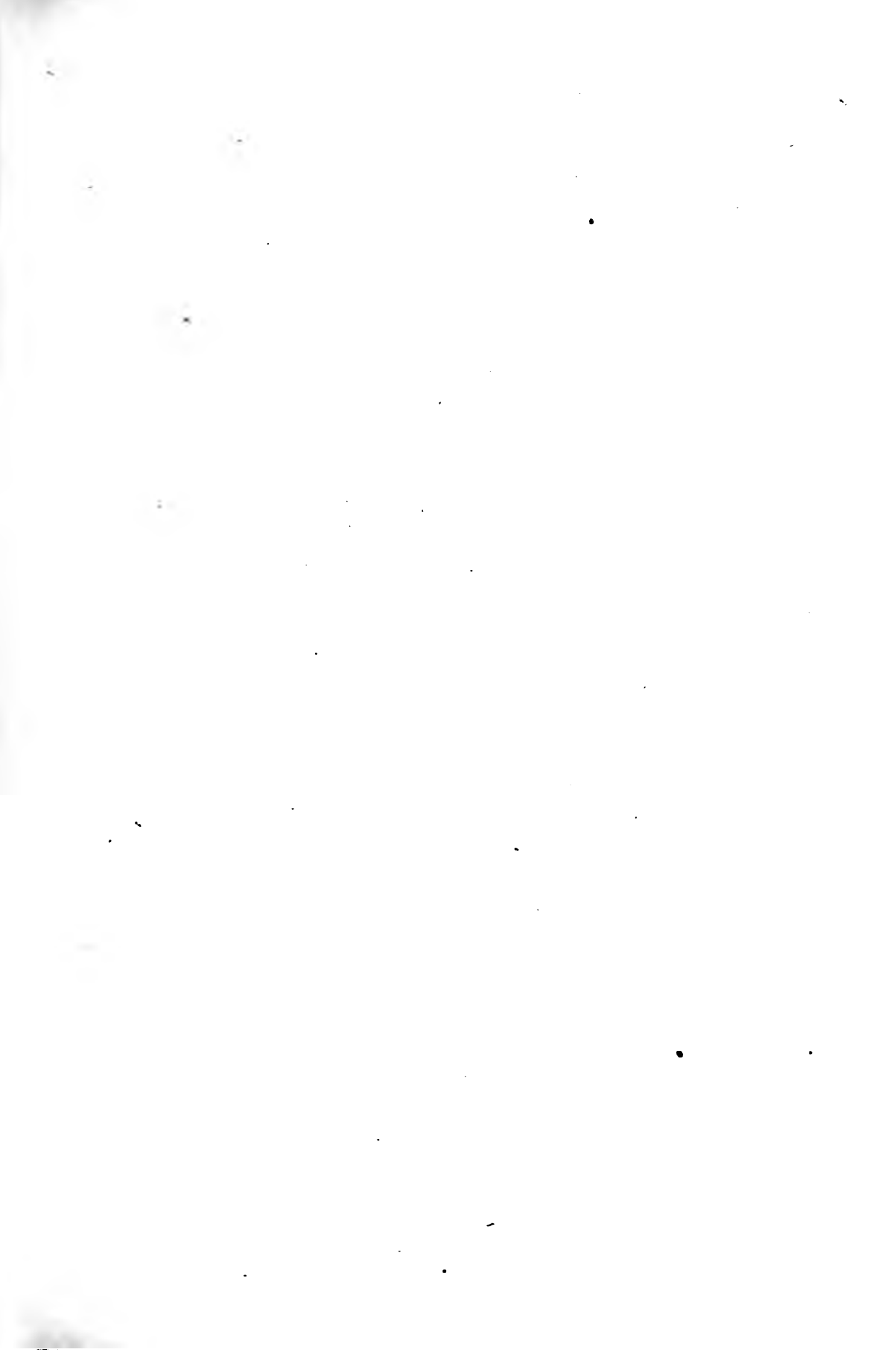








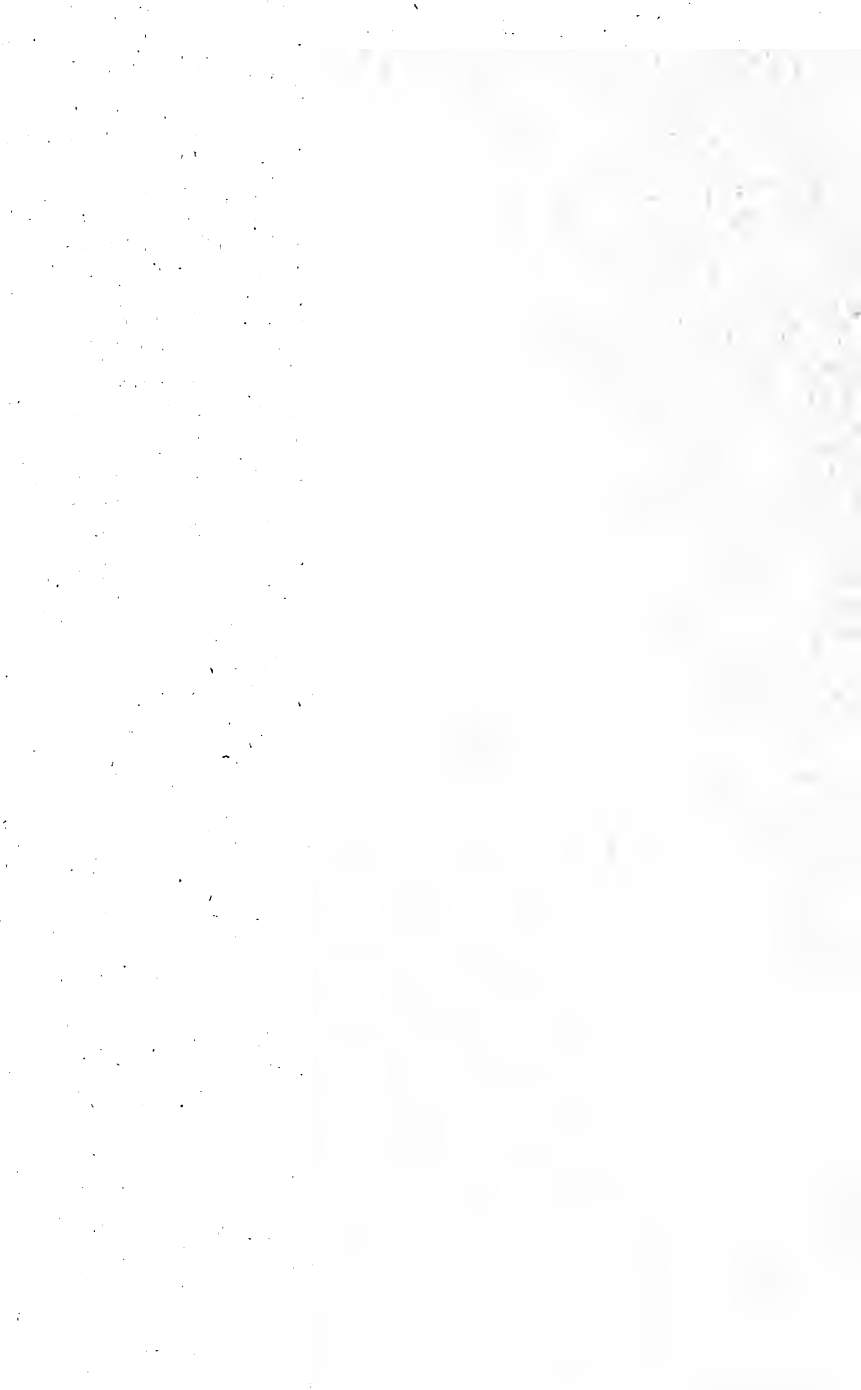


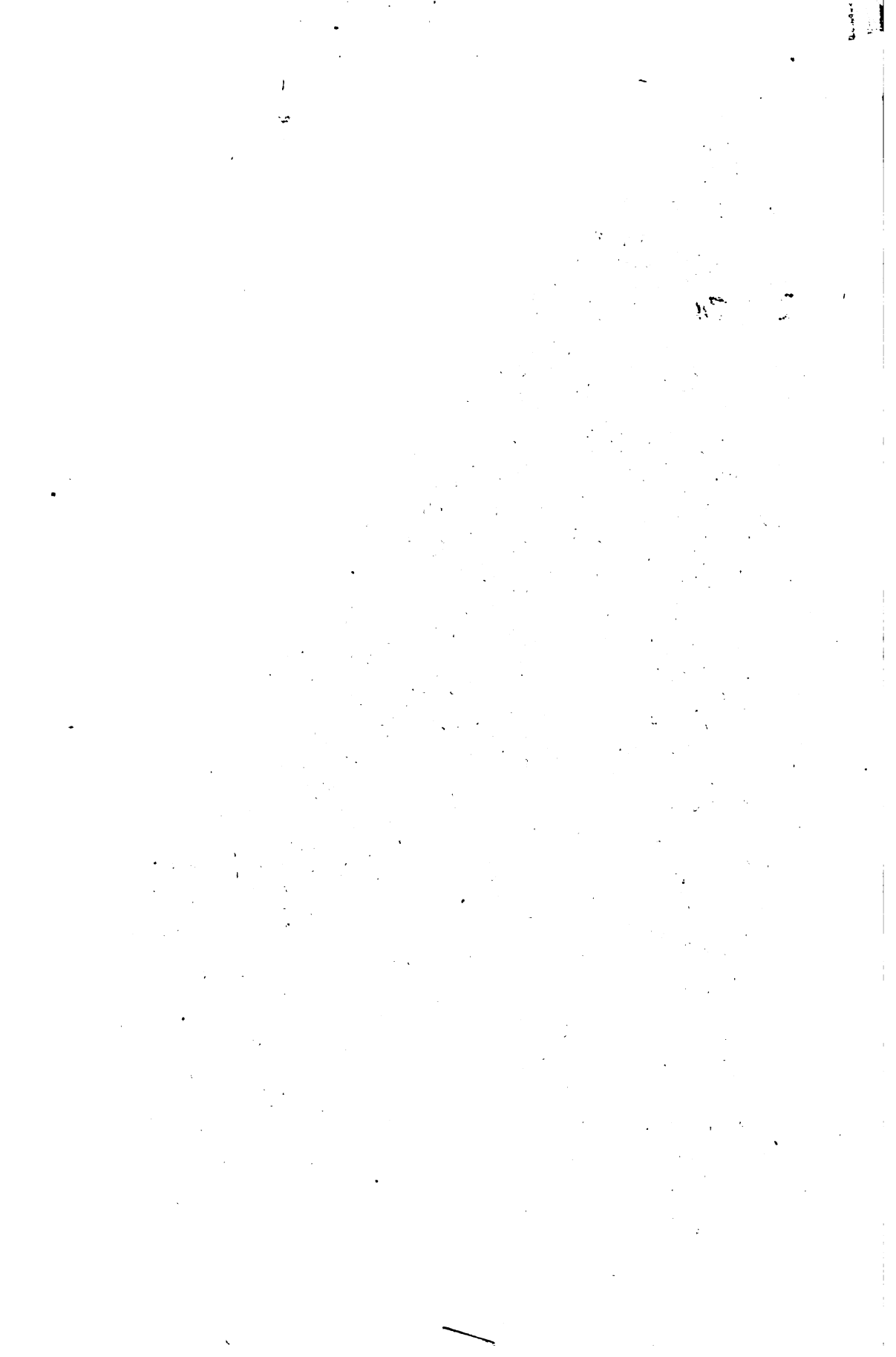












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